

A Table directing to what Tunes, heretofore in use; every Psalme in this Translation, may be sung.

To the Tune of the first Psalme in the olde Translation & to 30. other Tunes therused, sing these;

3. 4. 5. 7. 10. 11. 13. 15. 18. 22. 23. 24. 26. 29. 31.
35. 37. 42. 43. 44. 46. 47. 50. 53. 59. 61. 62. 64. 65.
70. 73. 75. 76. 77. 85. 86. 88. 92. 95. 102. 110. 111.
115. 119. 120. 128. 130. 131. 134. 135. 142. 145.

To the Tunes of the 51. Psalme & of the 100. Psalme heretofore used; & to the Tunes of the X commandments. Of the Lamentation imprinted at the end of the old Psalmbooke, & to the Tune of the Songe, beginning thus. From Turke & Pope &c. Being five severall Tunes, may these Psalmes be sung.

1. 2. 6. 14. 16. 19.
20. 21. 27. 28. 30. 31. 34. 33. 41. 45. 49. 51. 52. 54.
56. 63. 66. 69. 72. 79. 81. 83. 84. 89. 90. 91. 96. 98.
99. 100. 101. 103. 109. 112. 114. 117. 121. 136. 139.

To the Tune of the Pater noster at end of the old Psalmbooke, may be sung these. Psal. 5. 9. 17. 33. 39.

40. 48. 57. 87. 94. 118. 105. 122. 123. 233. 137. 149.

To the Tune of the 25. Psalme heretofore: sing these.
25. 36. 67. 82. 115. 126.

To the Tune of the 50. Psalme heretofore: sing these 16.
53. 78. 104. 106. 107. 132. 140. 141. 143. 144.

To the Tune of the 113. Psalme heretofore, sing these.
82. 58. 60. 80. 108. 113.

To the Tune of the 122. Psalme heretofore: sing these.
13. 55.

To the Tune of the 124. Psalme heretofore: sing these 71. 74.
91. 124. 129. 133.

To the Tune of the 130. Psalme heretofore: sing these.
39. 100. 127. 150.

To the Tune of the 143 heretofore: sing these. 113. 146.
147. 148. The Psalms that are Alphabetically
are doubly translated, & some few other: One of which
translations is to be sung to French Tunes,

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THE
H Y M N E S
AND S O N G S O F
the C H Y R C H.

Divided into two parts.

The first part comprehends the
Canonicall Hymnes, and such parcels of
Holy Scripture, as may properly be sung,
with some other ancient Songs
and Creeds.

The second part consists of Spirituall
Songs, appropriated to the severall Times
and Occasions obserueable in the
Church of England.

Translated and Composed by G. VV.

L O N D O N
Printed for G. W. 1623.

Cum Privilgio Regis Regali.

THE FIRST PART OF
The HYMNES and SONGS of
the CHVRCH, containing those which are
Translated out of the *Canonicall Scripture* ;
Together with such other Hymnes, and Creeds,
as haue anciently beeene sung in the
Church of ENGLAND.

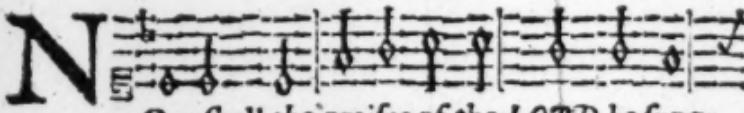
The Preface.

Plainly false is their supposition, who conceiue, that the *Hymns*, *Songs*, and *Elegies* of the *Old Testament*, are impertinent to the latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to bee done, or written, for their owne sakes, so much, as that they might bee profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, *1 Cor. 10*. And indeed, so much is not onely testified by that *Apostle*, in the place aforesaid, and throughout the Epistle to the *Hebreues*; but the verie names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are litterally applied vnto; as those who will looke into their proper significations shall apparantly discouer. That, therefore these parcels of *Holy Scripture* (which are for the most part Mee-ter in their Originall Tongue) may bee the better remembred, to the Glorie of God, and the ostner repeated, to those ends for which they were written: they are here disposed into *Lyrick-verse*: and doe make the *First Part* of this *Booke*. VVhich *Booke* is called, *The Hymns, and Songs of the church*, not for that I would haue it thought Part of the *Churches Litur-
sie*: but because they are made in the Person of all the *Faithfull*, and doe (for the most part) treat of those thinges which concerne the *whole Ca-
tholike Church*.

The first Song of Moses. Exod. 15.

This Song was composed and sung, to praise the Lord, for the Israelites miraculons passage through the Red-Sea: and for their deliverance from those Egyptians, who were there drowned. It may (and should also) bee sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mysticall senses thereof. Historically, in commemoration of that particular Deliverance which God had so long agoe, & so wondrously vouchsafed to his persecuted and afflicted Church. Mystically, in acknowledgement of our owne powerfull Deliverance from the bondage of those spiritual Adversaries, whereof these were the Types. For, Pharaoh (signifying vengeance) typified Our great Enemie, who with his host of Temptations, Afflictions, &c. purfleth us in our passage to the spiritual Canaan. The Red-Sea, represented our Baptisme, 1. Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured those powers and friends of the kingdome of Darkeesse, which are, or shall be, rootled at the mewes of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

SONG I.



Ow shall the praises of the *LORD* be sung:



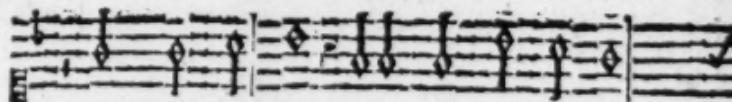
For, hee a most renowned Triumph wonne:



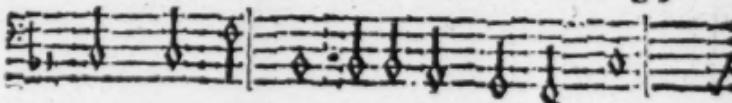
Both

Song 1.

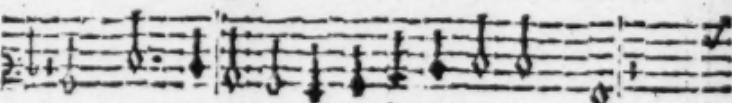
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Both Horse and Man into the Sea hee flung;



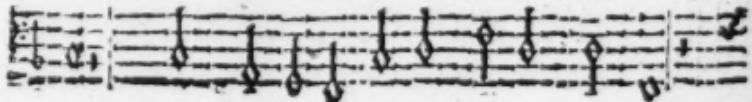
And them together there hath overthrowne.



The LORD is He, whose Strength doth make me



strong; And hee is my Saluation and my Song.



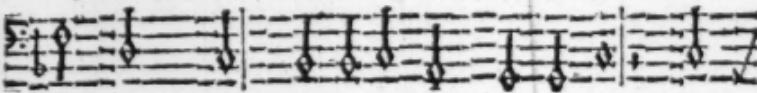
A;

My

Song I



My GOD, for whom I will a House prepa're; My



Fathers GOD, whose praise I will declare.



2

Well knowes the L O R D to war what doth pertaine ;
The L O R D Almigh'tie is his glorious Name :
He Pharaohs Charrets, and his armed Traine ,
Amid the Sea o'rewhelming, ouercame :

Those of his Armie that were most renoun'd ,
Hee hath together in the Red-sea drown'd ;
The Deepes , a couering ouer them were th'owne ,
And, to the bottome sunke they, like a stome.

3

L O R D, by thy powre thy Right-hand famous growes :
Thy Right-hand, L O R D, thy Foe destroyed hath :
Thy Glory thy Opposers ouerthrowes ;
And, stubble-like, consumes them in thy wrath.

A blast but from thy nostrils forth did goe ,
And vp together did the waters flow :

Yac,

Song 1.

Yea, rowled vp on heaps; the liquid Flood
Amid the Sea, as if congealed, stood.

4

I will pursue them (their *Pursuer* cri'd)
I will o'retake them, and the spoile enioy :
My lust vpon them shall be satisfi'd :
With Sword vnsheath'd my hand shall them destroy.

Then from thy breath a gale of winde was sent,
The billowes of the Sea quite o're them went :
And they the *mighty* *waters* sunke into,
Eu'g as a weightie peece of Lead will doe.

5

L O R D, who like thee among the *G O D S* is there?
In holinesse so glorious who may bee :
VVhose praises so exceeding dreadfull are?
In doing wonders who, can equall thee!
Thy glorious *Right-hand* thou on high didst rear,
And in the earth they quickly swallow'd were:
But thou, in mercie, on-ward hast conuai'd
Thy *People*, whose redemption thou hast paid.

6

Them, by thy strength, thou hast bin pleas'd to bear
Vnto a holy *Dwelling place* of thine :
The *Nations* at report thereof shall feare,
And grieue shall they that dwell in *Palestine*,
On *Edoms* Princes shall amazement fall :
The *mighty* men of *Moab* tremble shall,
And, such as in the land of *Cana'n* dwell,
Shall pine away, of this when they heare tell.

7

They shall bee ceazed with a horrid feare :
Stone-quiet thy *Right hand* shall make them be,

Till pass'd ouer, *L O R D*, thy *Peopple* are,
(Till those passe ouer, that were bought by thee.)

For, thou shalt make them to thy *Hill* repaire,
And plant them there (oh *Lord*) where thou art heire,
Eu'n there, where thou thy *Dwelling* hast prepar'd,
That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne:
(His Soueraignty shall never haue an end)
For, when as *Pharaoh* did into the *Maine*
VVith Charrets, and with horsemen downe descendes,
The *Lord* did backe againe the *Sea* recall,
And with those waters overwhelm'd them all:
But, through the verie inmost of the same,
The *Seed* of *Israel* safe and drie-shod came.

The second *Song of Moses*.

THIS Song was giv'n by God himself, to be taught the Iewes; that it might remaine as a witness against them, when they should forget his benefits. For, it appears, the Divine mind me knew, that when the Law would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (Heauen and Earth being caid to witnesse) the Prophet makes first a narration of the Iewes peruerseitie: and then delinereth prophetically three principall things; wherein divers other particulars are considerable. The first is, a Prediction of the Iewes Idolatrie, with the punishment of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experiance, seen the successe of what is herein foretold, ought to sing it often, in remembrance of Gods Justice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redemeers fauour as they) we should by the repetition hereof, (take so to stirre up our considerations, that (as S. Paul counselleth) we might the better meditate the goodness and severitie of God, &c. For, if he hath not spared the naturall braches, *Let us take heed*, as the same Apostle adviseth. *Rom.11.21.*

SONG

7
Song 2.
SONG. 11

Sing this as the first Song.

TO what I speake an eare yee *Heavons* lend,
And heare thou earth what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Dew, my Doctrine shall distill:
Like to the smaller Raine on tender flowers,
And as vpon the grasse the greater showers:
For, I the *L O R D S* great name will publ. sh now,
That so our *G O D* may praised bee of you.

2

Hee is that *Rocke*, whose workes perfection are :
For, all his waies with judgment guided bee :
A *GOD* of truth, from all wrong-doing cleare :
A truly just, and righteous-one is he ;
Though they themselves desil'd vnlke his Sonnes,
And are a crooked race of froward-ones.
Oh mad and foolish Nation! VVhy dost thou
Thy selfe vnto the *Lord* so thankiesle show ?

3

Thy *Father* and *Redeemer* is not hee ?
Hath hee not made, and now confirm'd thes fast ?
Oh! call to minde the daies that older bee ,
And weigh the yeares of many ages past.
For, if thou aske thy *Father*, hee will tell,
Thy *Elders* also, can informe thee well
How he (*the high'ſt*) did *Adams* sonnes diuide,
And shares for every Family prouide,

4

And how the *Nations* Bounds hee did prepare,
In number with the Sonnes of *Israel*.

For

For, in his *People* had the *L O R D* his share,
And *Jacob* for his parts allotted fell:

VVhom finding in a place possest of none,
(A Desert vast, vntilled and vnknowne)

Hee taught them there, hee led them farre and nigh,
And kept them as the Apple of his eie.

5

Eu'n as an *Eagle*, to prouoke her young,
About her neast doth houer here and there,
Spread forth her wings to traine her birds along,
And sometime on her backe her younglings beare:

Right so, the *Lord* conducted them alone,

VVhen for his aid, *Strange god* with him was none.
Them on the High-lands of the earth hee set,
VWhere they the plenties of the field might eate.

6

For them hee made the Rocke with Honey flow:
Hee drained oyle from stones, and them did feed
VWith Milke of Sheep, with Butter of the Cow,
VWith Goats, fat Lambs, and Rains of *Besban* breed:

The finest of the wheat hee made their food,

And of the Grape they drunke the purest blood.

But, herewithall vnthankfull *Israel*
So fat became, hee kicked with his heel.

7

Grown fat, and with their grosenesse couer'd o're,
Their *God*, their Maker, they did soone forsake:
Their Rocke of health regarded was no more;
But with strange Gods, him iealous they did make.

To mooue his wrath, they hatefull things deuiz'd:

To *Divells*, in his stead, they sacrific'd;

To *Gods* vnknowne, that new inuaded were,

And

Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
Vvlich when the *LO R D* peroeiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a *God*, they moue ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will moue for this :
And by a foolish *Nation* make them fret.
For, in my wrath a fire inflamed is,

And downe to Hell the earth consume, it shall ;

Eu'n to the Mountaines bottoms, fruit, and all.
In heaps vpon them mischiefe will I throwe :
And shoothe mine Arrowes till I haue no moe.

10

Vvith hunger parched, and consum'd with heat,
I will enforce them to a bitter end :
The teeth of beasts vpon them will I set ;
And will the poys'ous dust-fed Serpent send.

The Sword without, and Feare within, shall slay

Maids, youngmen, babes, and him whose haire is gray.
Yea, I had vow'd to spread them here and there,
Men might forget that such a People were.

11

But this the *Foe* compel'd mee to delay ;
Lest that their aduersaries (prouder growne)
Should (when they heard it) thus presume to say :

This

This, not the *LORD*, but our high hand hath done.
 For, in this *People* no discretion is,
 Nor can their dulnesse reach to judge of this.
 Oh had they wisedome, this to comprehend!
 That so they might bethinke them of their end.

12
 How should one make a thousand runne away,
 Or two men put ten thousand to the foyle:
 Except thir *Rocke* had sold them for a pray,
 And that the *LORD* had clos'd them vp the while?
 For, though our *Fees* themselues the judges were,
 Their *God* they cannot with our *GO**D* compare.
 For, they haue Vines like those that *Sodoms* yeelds,
 And such as are within *Gomorrah* fields.

13
 They beare the *Grapes* of gall vpon their *Vine*,
 Extremely bitter are their clusters all;
 Yea, made of *Dragons* venome is their wine,
 And of the cruell *Aspes* infectious gall.
 And can this (euer) bee forgot of mee?
 Or not bee sealed where my treasures bee?
 Sure, *mine is vngearne*, and I will repay:
 Their feet shall slide at their appointed day.

14
 Their time of ruine neere at hand is come:
 Those things that shall befall them hast will make.
 For, then the *LORD* shall giue his *People* doome,
 And on his *Servants*, kinde compassion take,
 VVhen he perceives their strength bereft and gone,
 And that in prison they are left alone;
 VVhere are their *Gods* become? hee then shall say:
 Their *Rocke*, on whom affiance they did lay?

15 Who

15

VWho ate the fattest of their Sacrifice ?
 VWho of their Drinke-oblations dranke the wine ?
 Let those vnto their succour now arise,
 And vnder their protection them enshrine.

Behold, consider now, that I am Hee,
 And that there is no other G O D with mee :
 I kill, and make aliu : I wound, I cure ,
 And there is none can from my hand assur.

16

For, vp to heau'n on high my hand I rear ;
 And (as I liue for euer) this I say,
 VVhen I my shining sword to whet prepare ,
 And shall my hand to acting vengeance lay,
 I will not cease till I my Foes requite,
 And am aueng'd on all, that beare me spight :
 But in their blood, which I shall make to flow,
 VVill steepe mine arrowes , till they drunken grow.

17

My sword shall eate the flesh and bloud of those,
 Who shall be either slaine or brought in thrall,
 When I begin this vengeance on my Foes.
 Sing therefore, with his *People*, *Nations* all.
 For, he his *servants* bloud with bloud will pay,
 And due auengement on his *Foes* will lay :
 But to his *Land* compassion he will shew,
 And on his *People* mercy shall bestow.

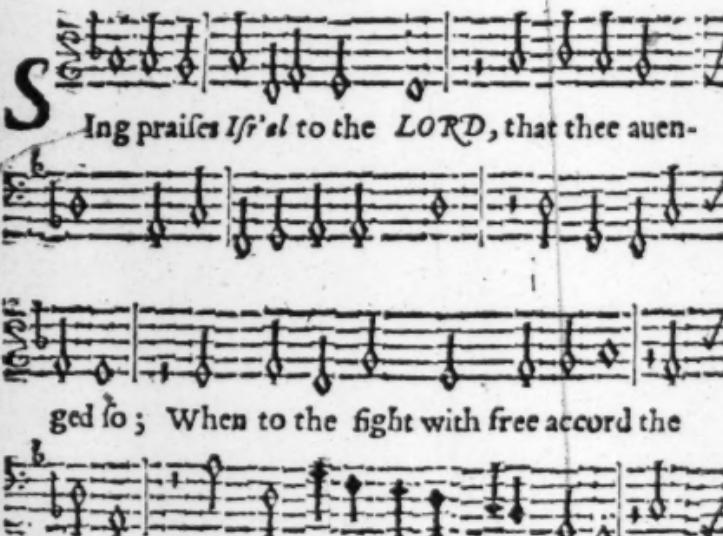
The Song of *Deborah* and *Barak*. *Judg. 5.*

This Hymne was composed to glorifie GOD for the great overthrow given
 to Sisera : who comming armed with many hundred chariots of iron
 248

gainst the poore oppressed Israelites; (when they had not a sword or speare among 40000. of them) was neverthelesse miraculously discomfited; to shew the unbelieving people, that the Lord onely is the God of Battells; and that he is bothable, and doth often deliuer his Church, without the ordinary meane. By the repetition hereof, we praise God, in commemmorating one of the great Deliverances heretofore vouchsafed to his Church. And in these times of feare and waueing, we may also by this memorabe example of Gods prouidence, strengthen our faith, which is many times weakened by the outward power, proffesiue, or vaine boastings of the Churches aduersaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetical Imprecation concluding this Song) notwithstanding their many likelihouds of preuailing. Yea, then, perhaps, shall that deuastacion come on them, to Gods greater Glory, when our estate seemes to be most desperate.

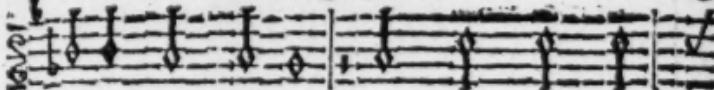
SONG. III.

Sing praises Isr'el to the *LORD*, that thee auen-
 ged so; When to the fight with free accord the
 people



Song 3.

13



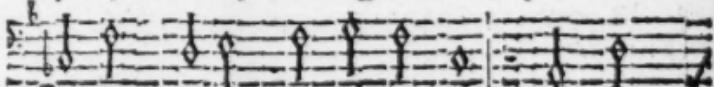
people forth did goe. You Kings giue eare;



you Princes heare, while to the *LORD* I raise



My voyce aloud, and sing to *GOD*, (the *LORD*



of *Isr'el*) praise.

2 VVhen

When thou departedst, *LORD*, from *Sion*;
 When thou leftst *Edom* field,
 Earth shooke, the heauens dropped there,
 The Cloudes did water yeeld.

LORD, at thy sight
 A trembling fright
 Upon the Mountaines fell :
 Eu'n at thy look',
 Mount *Siua* shooke,
LORD God of *Israell*.

3
 Not long agoe, in *Shamgar's* dayes,
 Old *Anath's* valiant Sonne ;
 And late, in *Iael's* time, the wayes
 Frequented were of none :
 The passengers
 Were wanderers,
 In crooked pathes unknowne ;
 And none durst dwell,
 Through *Israell*,
 But in a walled Towne.

4
 Vntill I *Dsborah* arose,
 (Who rose a Mother there)
 In *Israell*, when new *GO'DS* they chose,
 That fid their gates with warre.
 And they had theire
 Nor shild nor Speare
 In their possession, then ;
 To arme (for fight)
 One *Israellite*

Mong

Mong forty thousand men.

To those that *Isrēl's* Captaines are,
My heart doth much encline 5
To those, I meane, that willing were :
O *LORD* the praise be thine.
Sing ye, for this,
Whose vse it is
To ride on Asses gray 5
All ye, that yet
In *Middin* sit,
Or trauell by the way.

6

The place where they their water diew,
From Archers now is cleare.
The *LORDS* vprightnes they shall shew,
And his iust dealing there.
The *Hamlets* all,
Through *Isrēl* shall
His righteouſnesſe record :
And downe unto
The Gates shall goe
The people of the L O R D.

7

Arise oh *Deborah*, arise :
Rise, rise, and sing a Song.
Abinoam's sonne, oh *Barak* rise :
Thy Capiuers lead along.
Their *Princes* all,
By him made thrall
To the Suruior bee.
To triumph on

E

The

The Mighty-ones,
The L O R D vouchsafed mee.
8'

A roote from out of Ephraim,
Gainst Amalek arose :
And (of the people) next to him,
The Beniamins were those.
From Machir (where
Good Leaders are)
Came well experienc't men :
And they came downe
From Zabulon,
That handle well the Pen.

6

Along with Deborah did goe
The Lords of Isachar ;
With Isachar , eu'n Barak too,
Was one among them there.
Hee forth was sent ,
And marching went
On foot the Lower-way.
For Ruben (where
Divisions were)
Right thoughtfull-hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay ?
For Ruben (where divisions were)
Right thought-full hearts had they.
But, why did they ,
Of Gilead stay
On Jordans or her side ?

And

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide ?

11

Among his harbours lurking by
The Sea-side *Ashur* lay.
But *Zebulon*, and *Nephthali*
Kept not themselues away.
They people are,
Who fearlesle dare
Their liues to death expose ;
And did not yelde
The hilly-field,
Though *Kings* did them oppose.

12

With them the *Cananitish* Kings
At *Tanach* fought that day,
Close by *Megiddo*'s water-springs ;
Yet bore no Prize away.
For, lo, the Starres
Fough: in their spheres :
Gainst *Sisera* fought they.
And some (by force)
The water-course
Of *Kisbon*, swept away.

13

Eu'n *Kisbon* Riuver, which was long
A famous Torre at knowne.
Oh thou my soule ! oh thou, the strong,
Hast brauely troden downe.
Their *Herse*(whose pas:
So lof y was)

Their hoofes with praucing woundes
 Those of the Strong,
 That kickt and flung,
 And fiercely beat the ground.

14

A heavy curse on Meroz lay :
 Curst bee her dwellers all.
 The Angell of the LORD doth say
 That Cie curse you shall.
 And therefore this
 Accursing is ;
 They came not to the figh.
 To helpe the LORD,
 (To helpe the LORD)
 Against the Men of migh.

15

But blest bee Isel, Heber's Spouse
 The Kenite ; blest be shee.
 More then all women are, of those
 That vse in Tents to bee.
 To him did shee
 Giue milke, when hee
 Did water onely wish ;
 And butter set
 For him to eate,
 Vpon a Lordly dish.

16

She in her Left hand tooke a Naile,
 And rais'd vp in the Right
 A workemans Hammer, wherc-withall
 She Sisera did smite.
 His head shee tooke,

When

When shee had strooke
His pierced Temples through.
Hee fell withall :
And in the fall,
Hee at her feet did bow.

¹⁷
Hee at her feet did bow his head ;
Fell downe, and life forsooke.
Meane-while his longing Mother did ,
From out her window looke :
Thus, crying at
The Lattice grate ,
Why staies his Chariot so
From hasting home ?
Oh ! wherefore come
His Chariot wheeles so slow ?

¹⁸
As thus she spake , her Ladies-wife ,
To her an answer gaue :
Yea, to her selfe , her selfe replies ;
Sure, sped (faith she) they haue :
And all this while ,
They part the spoyle ;
A Damsell one , or twaie ,
Each homeward beares ,
And Sisera shares
A partie-coulor'd pray.

¹⁹
O Needle-worke , both sides of it
In diuers colours are ;
And such it is , as doth befit
the Spoylers necke to weare.

So LORD , still so,
 Thy foes o're-throw :
 But, who in thee delight,
 Oh ! let them be
 Sun-like, when hee
 Ascendeth in his might.

The Song of Hannah. 1. Sam. 2.1.

Hannah, the Wife of Elkanah, being barren (and therefore upbraidēd and vexed by Peninnah, her Husband's other Wife) prayed unto the Lord for a Sonne. And having obtained him, glorified God in this Song, for deliuering her from the contempt of her Aduerarie. By Hannah (which signifieth Grace, or Gracious) was the Church of Christ represented: And by Peninnah (signifying despised, or forsaken) was figuratively Iewith Synagogue. This Song, therefore, is to be understood as a Mysticall Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled upon the Birth of Iesus Christ, our true Samuel : at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledged the versyng of many particulars fore-told in this Song; even almost in the same words. In memorie therefore of those Mysteriēs, wee ought to sing this Hymne: To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudē shall scorne and upbraid the true Church, as Mother only of a few poore and obscure Children. And wee may use it likewise to prayse God for that fruitfulnes which he hath givēn to our Holy-Mother, who hath lately had many Children advanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

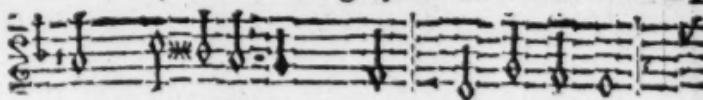
SONG IIII.

N

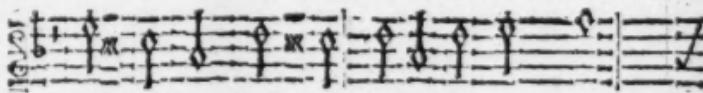
 Now in the Lord my heart doth pleasure take :
 My

Song 4.

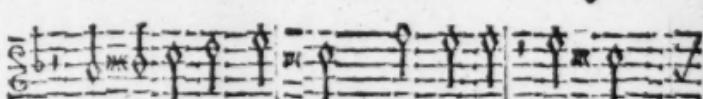
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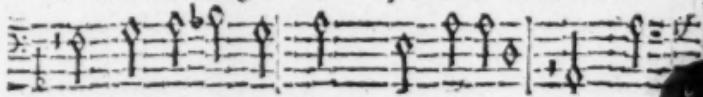
My horne is in the *L O R D* aduanced high.



And to my foes an answer I will make;



Because in his saluation ioy'd am I. Like him



there is not any *holy*-One : And other *LORD*



B 4

beside



beside him there is none:



2

Nor like our *GOD*, another God is there.
So proudly vaunt not then as heretofore:
But, let your tongues from henceforth now forbear
All vaine-presuming words, for euermore. (knowes,
For why? the *LORD* is *GOD*, who all things
And doth each purpose to his end dispole.

3

Now broken is their Bow, that once were stout:
And girt with vigor, they that stumbled are.
The Full, themselues for Bread haue hired out;
Which now they neede not doe, that hungry were.
The barren VVombe doth feuen Children owne;
And she, that once had many, weake is growne.

4

The *LORD* doth slay, and he revives the slaine;
Hoo to the Graue doth bring, and backe he beares:
The *LORD* makes poore; and rich he makes againe:
Hoo throweth downe; and vp, on high, he reares.
Hoo from the dust, and from the dunghill, brings
The Begger, and the poore to sit with Kings.

5

Hoo reares them, to inherite Glories Throne.
For why? the *LORD'S* the Earth's vpholders are;

The

The World hath hee erected theretpon.

Hee to the footing of his *Saints* hath care.

But, dumbe in darkenesse, Sinners shall remaine :
For in their strength, shall men be strong in vaine.

6

The *L O R D* will to destruction bring them all,
(Eu'n eu'ry one) that shall with him contend :
From out of beau'n hee thunder on them shall,
And judge the World, vnto the farthest end.

With strength & power , his *King* hee will supply ;
And raise the Horne of his *Anointed*, high.

The Lamentation of *Dauid* ouer *Saul*,
and *Jonathan* his sonne. 2. *Sam.* 1. 17.

With Fairysell Elegie, Dauid bewaileth the death of Saul and Jonathan.
From whence, these observations may be collected. First, that the slaughter
of a valiant Prince is an outward blemish, and iust cause of sorrow in the
State. Secondly, that the inuicting of an *Adversarie* is not the least affliction.
Thirdly, that the Mountaines of Gilboa are accursed to this day. For, by
Gilboa (which is interpreted flipperie or inconstant) is mystically under-
tended that irresolution or despaire, by which men fall into the power of
their iuruall *Adversarie*. Fourthly, we hence may learne to commemorate
the chalenge which are prayse worthy enuie in our enemie. Lastly, it sheweth vs,
that we and good men may tender one Friend more affectionately then an-
other and that it misbe eemnes them not , to bewaile their death. This is to be
sung metronically for our iustification, in the particulars afores mentioned. And
may be observed as a Patterne for our *Funerall Poemes*.

SONG



Song 5.
SONG. V.

T

Hy beauty *Israel* is gone; slaine on the Places-
 high is hee : The Mightie now are ouerthrowne.
 Oh, thus how commeth it to bee!

Let not this newes their streets throughout,
 In *Gath*, or *Askalon*, be to'd
 For feare *Philistia*'s daughters flout:
 Lest vaunt th'uncircuncized should.

2
 On you hereafter, let no dewe

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You Mountaines of *Gilboa* fall :
 Let there be neither showers on you,
 Nor Fields, that breed an Offting shall.

For there, with shame, away was throwne
 The Target of the Strong (alas)
 The Shield of *Saul*; eu'n as of One,
 That ne're with Oyle annointed was.

Nor from their blood that slaughter'd lay,
 Nor from the fat of strong-men slaine,
 Came *Jonathan* his Bow away,
 Nor drew forth *Saul* his Sword in vaine.

In life-time, they were louely faires
 In death they vndiuided are.
 More swife then Eagles of the ayre,
 And stronger they, then Lyons were.

4
 Wee epe *Israels* Daughters, weepe for *Saul*,
 Who you with Skarlet hath araid;
 VVho cloathed you with Pleasures all,
 And on your Garments, Gold hath laid.

How comes it, hee that mightie was,
 The foyle in battaile doth sustaine!
 Thou *Jonathan*, oh thou (alas)
 Vpon thy Places-high, were slaine.

5
 And much distresled is my heart,
 My Brother *Jonathan*, for thee :
 My verie Deare-delight thou were,
 And wondrous was thy loue to mee.

So wondrous, it surpassed farre
 The loue of Women(eu'ry way)

Oh,

Oh , how the Mighty fallen are !
How warlike Instruments decay !

David's Thanksgiving. 1. Chro. 29. 10.

King David, having by persuasions, and his owne liberal example, stirred up the People to a bountifull Beneuolence toward the building of Gods Houle; prayed him for that willing and chearefull free Offering. And in his Thanks-giving we obserue this method. First, he acknowledgeth Gods Blessednesse, Greatnesse, Power, Glorie, Victorie, Maiestie, Bountie, with the like: and confesseth in generall, that Honor, Riches, Strength, with all other good things, are as the Almightsies disposing. Secondly, he wherefore prayeth the Lord, and acknowledgeth also, that his, and the Peoples willingnesse to give, came not of themselves, but was Gods owne proper Gift (as well as that which they had given.) Lastly, he prayeth for the continuall of Gods B'fouge, both upon their purposer and enduers: and, that their Beneuolence may be directed to that end for which it was givne. This Song may be very properly used, whensoeuer among us there hath bee an my free and libeiall Contributions to good and pious ends. And to fit the same the better to such purposes, the Persons, and some few Circumstances, are a little changed in this Translation.

SONG VI.

Sing this as the first Song.

1
O H L O R D, our everlasting G O D,
Blisse, Greatnesse, Power and Praise is thine :
With thee have Conqu'sts their abode,
And glorious Maiestie Divine.

All things that Earth and Heau'n afford,
Thou at thine owne disposing hast.
To thee belongs the Kingdome, L O R D,
And thou, for Head, o're all art plac't.

2
Thou wealth and honour do'st command;

To

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Song 6.

27

To thee made subiect all things bee :
Both Strength & Pow're are in thine hand,
To bee dispes'd as pleaseth thee.

And now , to thee our GOD therefore,
A Song of Thankfulnesse wee frame ;
(That what wee owe, wee may restore)
And glorifie thy glorious Name.

3

But what, or who are wee (alas)
That wee in giuing are so free !
Thine owne before , our Offring was,
And all wee haue , wee haue from thee.

For, wee are Guests and Strangers here,
As were our Fathers in thy sight :
Our daies but shaddow-like appeare ,
And suddenly they take their flighe.

4

This Offring, LORD our GOD, which thus .
Wee for thy Name-sake, haue bestowne ,
Deriu'd was from thee , to vs ;
And that wee giue, is all thine owne.

O GOD, thou prou'ft the heart, wee knowe ,
And do'st affect vprightnesse there :
With gladnesse, therefore, wee bestow
What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline
Their meanings , who thy People bee .
And euer let the hearts of thine
Be thus prepared vnto thee.

Yea, giue vs perfect hearts , wee pray ,
That wee thy Precepts erre not from :

And

And graunt, our Contribution may
An honour to thy Name become.

The Prayer of Nehemias. Nehem.1.5.

NEhemiah, determining (as the historie sheweth) to move Artaxerxes for the repaire of the Citie and House of the Lord, first made this Prayer: Wherein having acknowledged the Majestic, Justice, and Mercie of God, he confesseth the haynousnesse of his and his Peoples sinnes; desirereth forgiuenesse; entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may find favor in the sight of the King his Master. Now, we who by regeneration are the Sonnes of Israel (and such, as in a spirituall sense may be said also to be dispersed among the Heathens, as often as we are carried captive by the Heathenish concupisences and vanities of the World) even we may in a literall sense make use of this excellent forme of Confession; before our severall Petitions. And doubtlesse, a fashfull using of these the Holy Ghosts owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and excrease the hope, confiaunce, and comfort of him that prayeth. Who changing the two last Lines only, may appropriate it to any necessitie. For example: If it be to bee sung before Labour, conclude it thus; And bee thou pleas'd, Oh Lord, to bleesse, Our Labours with a good successe. If before a Journey, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus; And bee thou pleased, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grant that we, Lord, in thy faare, May to our profit speake and heare. And the like, as occasion requireth.

SONG VII.

Sing this as the 9 Song.

LORD GOD of Heau'n, who onely art
The mightie GOD, and full of feare;
Who never Promise-breaker wert,
But ever shewing mercie there,

Where

Where men affection beare to thee,
And of thy *Lawes* obseruers bee.

2

Glue eare, and ope thine eies, I pray,
That heard thy Seruants suit may bee,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee :

For *Israels* Seed, who (I confesse)
Against thee grievously transgresse.

4

I, and my Fathers House did sinne,
Corrupted all our Actions bee :
And dis-respectiue wee haue bin
Of Statutes, Judgments, and Decree :
Of those, which to retaine so fast,
Thy Seruant *Moses* charg'd thou hast.

4

Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Unto thy Seruant *Moses* say :
Ifere (saidst thou) they vex mee more,
I will disperse them eu'ry where,
Among the Nations here and there.

5

But, if to mee they shal conuert,
To doe those things my *Lawes* containe ;
Though spread to heau'ns extreamest parts,
I would collect them thence againe,
And bring them there to make repose.
Where I to place my *Name* haue chose.

6

Now, these thy *People* are (of right)

Thy

Thy Servants, who to thee belong ;
Whom thou hast purchas'd by thy Might,
And by thine Arme, exceeding strong :
 Oh let thine eare, Lord, I thee pray,
Attentiuue bee to what I say.

The prayer of thy Seruants heare ;
Oh, heare thy Seruants, when they pray,
(who willing are thy Name to feare)
Thy Seruant prosper thou to day :
And bee thou pleas'd to grant, that hee
May fauour'd in thy presence bee.

The Song of King Lemuel. Press. 31. 10.

This Song is Alphabetical in the original. It containeth an admirable description of a good Wife: And these three things are her principally considerable; The advantage her husband receiveth by her; The commendable vertues she hath in her selfe; And the reward that followeth her. Her husbands advantages are these; A quiet heart free from jealousy or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her vertues are Industry, Prouidence, Chastelnesse, Courage, and Unweariednesse in prouiding for, and disposing of her temporal affaires; Moreover, continuall love to her husband's liberality to the poore, curritence of her tongue; and heedfulness to shole courses her husband takes. Her reward is this: Her husband is confident in her; she shall haue comfort of her labours; her posterity shall bleſſe her; her husband shall praise her above other women: this to al be honoured in life, and haue joy at her deſth. It is, indeed, an excellent Marriage-Song fit to be used at the solemnizing of shole Rites. For it ministreth instruction becomming that occaſion. Yea perhaps, the Musick of it would stirre up good affections also (wherē unpitifing hearts are now heard) if it were often ſung in private Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a Woman good and wise,
A Gemme more worth then Pearles hath got; Her

Her *Husbands* heart on her relies ;
To live by spoyle he needeth not :

His comfort all his life is shee :
No wrong shee willingly will doe :
In *Wooll* and *Flax* her labours bee ;
And cheerefull hands shee puts thereto.

2

The *Merchant-ship* resembling right,
Her food she from afar doth set :
E're day shee wakes, that give she mighs
Her maid's their taske, her housshould meas.

A Field shee viewes, and that she buies
Her hand doth plant a Vineyard there ;
Her loynes with courage Vp shee ties ;
Hir Armes with vigor strengthned are.

3

If in her worke shee profit feele,
By night her *Candle* goes not out :
Shee puts her fingers to the *Wheele* ;
Her hand the Spindle twirles about.

To such as poore and needy are ,
Her hand (yea, both hands) reacheth shee :
The Winter , none of hers doth feare ;
For double cloath'd her housshould bee.

4

She Mantles maketh, wrought by hand,
And silke and purple clothing gets :
Among the *Rulers* of the Land,
(Knowne in the Gate) her Husband sits.

For sale , fine *Linnen* weaueth shee ,
And *Girdles* to the Merchant sends :
Renowme and strength her clothings be ,

C

And

And *Joy* her latter time attends.

5

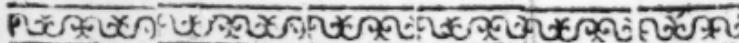
She speakes discreetly when she talkes ;
The law of grace her tongue hath leardn :
She heeds the way her *Houſbold* walkes,
And feedeth not on bread vn-earn'd :

Her *Children* rise , and bleſt her call ;
Her *Husband* thus applaudeſt her :
Oh ! thou haſt far ſurpaſt them all ,
Though many *Daughters* ſhriuſing are.

6

Deceitfull *Fauſour* quickly weares ,
And *Beautie* ſuddenly decaies :
But, if the *LORD* ſhe truly feares ,
That *Woman* well deserueth praise.

The fruit her handie-worke obtaines ,
Without repining grant her that ;
And yeeld her what her labour gaines ,
To doe her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

SUCH is the mercy of God, that he taketh aduantage , even of ourne-
ſtueall affections, to beget in our foules an apprehension of his loue ,
and of the mysteries, which tend to our true happinesse ; to ſetting
his divine expreſſions to the ſteuerall inclinations of men , that
meaneſſe might be provided to win ſome of all. For, otherwhile he doth
it by comparing the fame to the glories of a temporall *Kingdome*, to winne
ſuch as are moit deſirous of *hauieſſe*. Sometime he illuſtrates it by *Trea-*
tures

silver, Gold, and pretious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this *Song of Solomon* (wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chiefe passages thereof throughout all Ages, from Abel to the last iudgement; at which time their blessed *marriage* shall be fully consummated) he doth most mouingly impart vnto vs the rauishing contentments of the *divine Love*, by comparing it to that delight which is conceived in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affectiones*: And, doubtlesse, it powerfully pregaileth to the enflaming of their spirituall *Lawe*, who seeke rightly to understand and apply the mysteries and expections herein contained. Let no man therefore prelume to sing or repeat in a carnall sense, what is here spirituallly intended, vpon paine of Gods heauie indignation: Nor let the wisedome of flesh and bloud vaine-ly neglect Gods fauour, in offring this for the comfort of such as will rightly apply the same, because some *Atheists* and sensuall men, shall perhaps turne this grace of God into wantonnesse, to their owne conden-
nation.

The first Canticle.

IN this Canticle, is first expressed that louing which the whole Catholike-Church had for the embraces of her Redemeer, (from the time of Abel, till his first comming) with her acknowledgements of his rauishing Excel-
lencies; her desire to be drawne after him, and her confession of that ioyfull
happinesse which will arise from his fauours. Secondly, the particular
Church of the Gentiles is brought in, entreating an undespised union with
the Synagogue of the Iewes, both confessing and excusing her blisshes.
Thirdly, the whole Catholike-Church is againe introduced, as desirous to be
fed and guided by her beloved Shepheard. Fourthly, her petition is most gra-
ciously answered, and she directed to follow the steps of the holy Patriarchs
and Prophets. Finally, Christ setteth forth the power and rich graces of his
Spouse, with what other ornaments he will prepare for her. This Canticle
we may sing to the stirring vp of our spirituall Love; having first seriously
meditated the letchings: so wit; That desire we ought to have in our soule
to be ioyned to Christ; the excellency of his perfections; the backwardesse
of our humane Nature to enter into his loue; the desirousness and damage we
sustaine till we be received into the communion of Saints; the readinesse of
Christ to receive and direct us; the pleasure he will take in our loue; and the
promise he will make for the further beautifying of our soules.

SONG IX.

C

ome kisse mee with those lips of thine;

S

For, better are thy *Loues* then wine : And

H

as the powred *Oyntments* bee; Such is the fa-

M

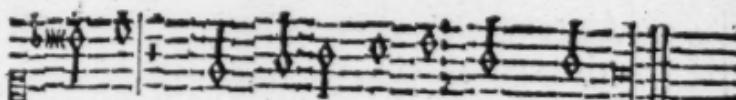
uour of thy *Name* : And for the sweetnesse of

B

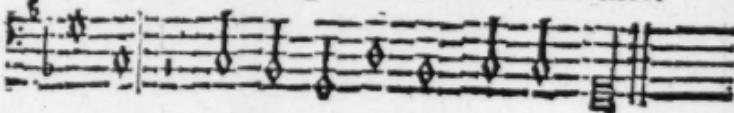
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Song 9.

35



the same, The *Virgins* are in loue with thee.



2
Begin but Thou to draw me on,
And then wee after Thee will runne:
 Oh, King, thy Chambers bring me to ;
So, wee in thee delight shill finde,
And more then wine thy loue will mind ;
 And loue thee, as the Righteous doe.

3
And Daughters of *Ierusalem*,
I pray you, doe not mee contemne,
 Because that blacke I now appeare :
For, I as louely am (I know)
As *Kedas* Tents (appeare in shewe)
 Or *Salamen* his Curtaines are.

4
Though blacke I am, regard it not :
It is but *Sun burne* I haue got :
 Whereof my *Mothers* Sons were cause:
Their Vineyard-keeper me they made.
(Through envy which to me they had)
 So, mine owne Vine, neglected was.

5
Thou, whom my soule doth best affect,

C 3

Vato

Vnto thy pastures me direct,
Where thou at Noone, art stretcht along:
For, why should I be stragling spide,
Like her that loues to turne aside,
Thy fellow-shepheards flocks among ?

6

Oh, fairest of all *Womankind* !
(If him thou know not where to finde)

Goe, where the paths of Castell are:
Their Tract of foot-steps stray not from,
Till to the *Shepherds Tents* thou come;
And feede thy tender *Kidlings* there.

7

My Lone, thou art of greater force,
Then *Pharaos* troupes of Charret-horse.
Thy cheeke, and necke made louely bee
With rowes of stone, and many a chaine :
And, wee gold borders will ordaine,
Beset with siluer studs, for thee.

The second Canticle.

THIS Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appear to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redemeers beauty, innocency, and delightsfulnesse ; with how pleasant and incorrumpible an habitation, is prepared for those Louers ; and what excellent promises she hath by his favor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spouses spiritual loue-sickke passions are expressed. And lastly (the having declared how she is euclosed in his embrases) there is warning

warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christ's Nativity, or at any other time; we having first prepared our selves by a fruitfull meditating the particular matter of the Song.

SONG X.

Sing this as the ninth Song.

While that the King was at repast,
My Spickeard his perfumings cast;
And twixt my breasts repos'd my Deere:
My *Loue*, who is as sweet to mee,
As Myrrhe, or Camphire bundles bee,
Which at Engaddi Vineyards are.

2

Loe, thou art faire; loe, thou my *Loue*,
Art faire, and eyed like the *Doue*:
Thou faire, and pleasant art my *Deere*:
And loe, our bed with flowers is strow'd;
Our House is beam'd with Cædar wood;
And of the Firre our Rafters are.

3

I am the *Rose* that *Sharon* yeelds,
The *Rose* and *Lilly* of the Fields,
And flower of all the Dales below.
My *Loue* among the *Daughters* shewes,
As when a sweet and beauteous *Rose*
Amid her bush of thornes doth grow.

4

Among the *Sonnes*, such is my *Deere*,
As doth an *Apple-tree* appeare,
Within a shrubbe Forrest plac't.

I sat me downe beneath his shade,
(Whereto a great desire I had)
And sweet his fruit was to my taſt.

5
Mee to his Banquet-houſe he bare,
Eu'n where his wine prouissons are,
And there, his *Loue* my banner was.
With Flaggons, mee from fainting stay;
With Apples comfort me, I pray;
For, I am ſicke of *Loue* (alas)

6
My head with his left-hand lie staid:
His right-hand ouer mee he laid;
And by the Harts and Roes (ſaid Hee)
You Daughters of *Jerusalem*,
Stirre not (for you I charge by them)
Nor, wake my *Loue*, till pleas'd ſhe be.

The third Canticle.

BY contemplating this Canticle, we may be myſtically informed of Chrifts calling his Church in the *Apoſtles*, and of her estate in the beginning of Christianity, when he went from place to place (as a Hind ouer the Mountains) to further the worke of our Redemption; wooring his Disciples (and in them his Church) to follow him, by ſhewing his Divinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the ſpring-like eafon of the Goipell, after the cloudy and Winter-like time under the Law, is here ſet forth. And then, the Church having petitioned, that the Curtaines of the Ceremoniall Law might be ſo drawne away, as that ſhe may both heare and ſee her Beloued in his unvailed perfections; ſhe requested alſo, that the ſte enemies of his Vineyard may be diſtroyed. She rejoyneth likewife in their muſtall lones; and prayeth him that whilſt the day of grace laſteth, ſhe may on all occasions enjoy his

(Speedy)



Greedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the first Song.

¹
Hear my *Loue*, and him I see
Come leaping by the Mountains there:
Loe, o're the Hillocks trippeth Hee;
And *Roe*, or *Stag-like* doth appeare.
Loe, from behind the wall he pries:
Now, at the window grate is hee:
Now speakes my *Deare*, and saies, Arise,
My *Loue*, my *Faire*, and come with mee.

²
Loe, *Winters* past, and come the *Spring*,
The *Raine* is gone, the *Weather* clearcs
The *Season* wro^s the *Birds* to sing,
And on the *Earth* the *flowers* appeare.
The *Turtle*: croweth in our *Field*:
Young *Figs* the *Fig-tree* down doth weigh,
The *blosom'd* *Vines* a *savour* yeld;
Rise *Loue*, my *Faire*, and come away.

³
My *Dous*, that art obscured, where
The *Rockes* darke *staices* doe thee infold:
Thy *voyce*, thy *sweete* *voi^e* let me hear,
And *Thee*, (that *louely* *sight*) bhold.

Those

Thosse Foxes-Cubs, the Vines that mar,
Goe take vs whilst the Grapes be young :
My *Loues* am I , and mine's my *Deare*,
Who feeds the *Lilly-flowers* among.

4

While breake of Day, when shades depart,
Returne my *Well-beloued-One* ;
Eu'n as a *Roe*, or lusty *Harr*,
That doth on *Bether* Mountaines runne.

For him , that to my soule is deare ,
Within my bed, by night I sought ;
I sought, but him I found not there :
Thus therfore with my selfe I thought ;

5

I'le rise , and round the Cittie wend,
Through Lanes, and open waies I'le goe,
That I my *Soules-delights* may finde :
So, there I sought , and mist him too.

The *Cittie* watch me lighted on ;
Then aske I for my *soules delight* :
And somewhat past them being gone ,
My *soules-beloued* found I straight.

6

Whom, there in my embrace I caught ;
And him forsooke I not , till hee
Into my *Mother*s house I brought ;
Her Chamber who conceiued mee.

You Daughters of *Jerusalem* ,
Stirre not (by field bred Harts and Roess)
For you I doe adiure by them)
Nor wake my *Loue* till shce dispose.

The fourth Canticle.

Here, the royall Prophet, first singeth Christ his going forth to preach the Gospell, metaphorically expressing it (and as it were) by way of admiration, as the excellents manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanity, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the sword of Gods Word, against Infidels, Hereticker, and all the powers and terrors of the kingdom of darkness. Then he mystically describeth that Pallace, Throne, abiding-place of Christ, together with the glory of it, as well in regard of the precious matter of each several part, as in respect of the forme and beauty of the whole Fabrique. And lastly, he exhorteth all the faithful (under the name of the Daughters of Syon) to contemn seriously the excellent glory of Christ, when (in his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security, and glorious contentment, we shall enjoy the embrasures of our Redeemer; seeing his Bed & Place for entertainment of the Daughters of Ierusalem (as is, the souls of the faithful) is so excellently built, and furnished, as this Allegory implieth.

SONG XII.

Sing this as the first Song.

Whats hee, that from the Desert thero
Doth like those smoakie pillars come,
Which from the Incense and the Mirthes,
And all the Merchant Spices fume ?

His Bed (which, loe, is Salomons)
Threescore stout men about it stand :
They are of Israel's valiant Ones ;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth wcarc

A sword, that terrors of the night
May bee forbid, from comming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did rearre :
Each piller of it Siluer was ;
And gold the bases of them were.

3
With purple couer'd he the same ;
And all the pavement (thoroughout)
Oh Daughters of *Jerusalem*,
For you, with charitie is wrought.

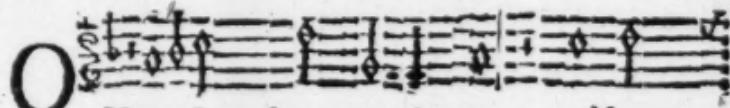
Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother set on him,
When he a married man was made,
And at the heart contentment had.

The fift Canticlo.

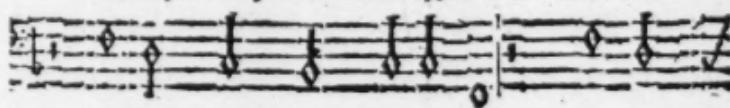
THAT loveliness which is found in the most beautifull body, endewed with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull ouer humane affections.) The Holy Ghost in this Song of Songs, hath thereby moste fiscally expressed the Churches estate in her severall Ages : that so it might the better worke into our soules an apprehension, both of thos: excellent perfections Christ hath bestowed on his Church, and the better to informe us also of that unspeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her severall members is here described, with her Louers affection shewed towards her ; about the tyme of the Gospells entrance ; even when our blessed Sauour was abiding on the earth. But, the explanation of each severall Metaphor will be too large for this place : Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicite Faith) sing these Mysteris, with a generall application of them to Christ and his Church ; beleeving

leaving themselves members of that lonely Spouse; And that Iesus Christ is he, who in this Song professeth an entire affection, not only to the whole Mystical body of the faulfull, but tenuis to every member of it in particular,

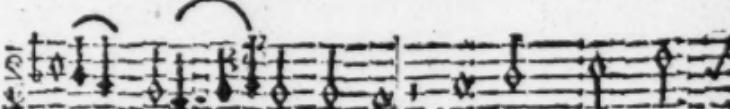
SONG XIII.



H my *Loue*, how comely now, and how



beautifull art thou. Thou of Doue-like *Eies* a paire,



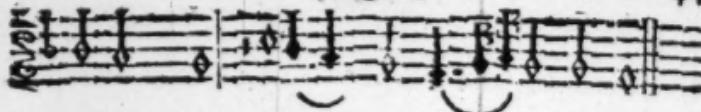
Shining hast within thy haire: And thy *Lockes* like



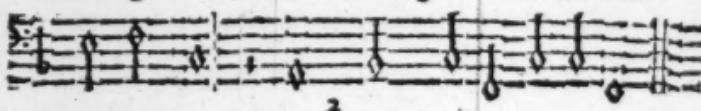
Kidlings

Song 13.

44



Kidlings bee, VVhich from Gilead hill wee see.



Like those Ewes thy *Teeth* doe show,
Which in rowes from washing goe;
When among them there is none
Twinlesse, nor a barren one.
And thy *Lips* are of a red;
Like the Rosic-colour'd thread.

3
Speech becomming thee thou hast.
Underneath thy *Tresses* plac't
Are thy *Temples* (matchlesse faire)
Which (o'reshadow'd with thy haire)
Like *Pomegranats* doe appeare,
When they cut asunder are.

4
To that Fort thy Neck's compar'd,
Which with Bulwarkes *David* rear'd;
Where a thousand shields are hung,
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the *Lilly* growes.

5
While day-breake, and shades are gone,
To the Mountains I will runne:
To that hill whence *Mirth* doth come,

And

49.
Song 33.

And to that of *Libanum*.
Thou my *Loue* all beautie art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,
Come withi mee from *Libanum*.
From *Aman* turne thy sight,
Shenir's top, and *Hermons* height;
From the dennes of *Lyons* fell,
And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art shee,
Of my heart that robbeth mee;
Thou, my *Spouse*, oh thou art shee,
Of my heart that robbeth me,
With one of thine eies aspect,
And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
Those thy *Breasts* how faire they are!
Better be those *Dugs* of thine,
Then the most delitious wine:
And thine *Oyntments* odours are,
Sweeter then all *Spices* farre.

9

Loue, thy *Lips* drop sweetnesse so,
As the *Combs* of *Hony doe*.
Thou hast vnderneath thy *Tongue*
Hony mixt with *Milke* among.
And thy *Robes* doe sent as well,
As the *Frankincense* doth smell.

10 Thou

10

Thou, my Sister, and espous'd,
 Art a Garden, fast inclos'd ;
 Walled-Spring, a Fountaine seal'd ;
 And the Plants thy Orchydard yeeld
 Are of the Pomegranate-tree,
 With thosc fruits that pleasant bee.

11.

Camphire there with Nard doth grow,
 Nard, commixt with Crocus too,
 Calamus, and Cinamen,
 with all trees of Libanum ;
 Sweetest Aloes and Myrthes,
 And all Spice that precious are.

12

All the Gardens eu'ry where,
 Take their first beginning there.
 There the precious Fountaine lies ,
 Whence all liuing waters rise :
 Euen all thosc Streames that come,
 Running downe from Libanum.

The sixt Canticle.

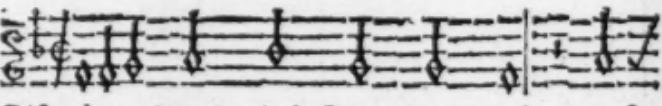
IN this Canticle is mystically set forth the Death & Passion of Jesus Christ; from whence all the Sacraments and spirituall Graces , bestowed on the Church, tocke their beginning. First, Christ desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malitious Will of his Adversaries, the worke of our Redemption might be wrought. To which purpose, he Church addeth also, her Request. Secondly, Christ desireth, that he hath accomplished his owne, with the Churches desire therein and expressing the fulfilling of his Bitter-sweete-Passion, inviteth all the Faithfull to come and take benefite therof. Thirdly, here is wondrous moouing. Iy intimated, both our Rodeemers watchfullnes to secke vs evyn while hi

B181

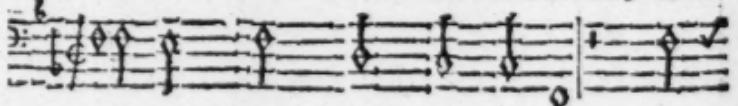
Body slept in the Graue) and those Lour passages of him, wherewith he came to woe us in his humane Nature (as it were a Lour knocking and calling at his Belouedis WIndow) in the darke Night of his Passion, and unbeded Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Lour diffensperature which appeared in her, when the Women and the Disciples misseid him in the Graue; and when, through feare of the High Priests, they were for a time disfayled of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redouemers Sufferings; and of his Spouses feare and sorrow, before his Resurrection.

SONG. XIII.

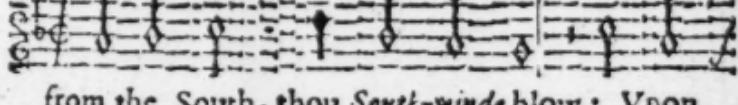
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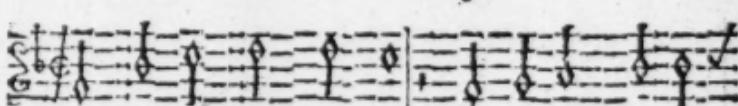
Rise thou North-winde from the North, And



from the South, thou South-winde blow: Vpon



my Garden breath yee forth, That so my Spices



D

(there

is Christ;
red on the
e blowing
e malici-
wrought,
rist shew-
e therine
b all the
moorning.
white his
BES

(there that grow,) From thence abundantly may
 flow. And to thy *Garden* come my *Deare*, To eate
 thy fruits of pleasure there.

²
 My Sister, and espoused Peere,
 Vnto my *Garden* I am come:
 My Spice I gather'd with my Myrrhe:
 I ate my Honey in the Combe,
 And drunk my wine with milke amoag.
 Come Friends, and Best belou'd of mee,
 Come eate, and drinke, and merry bee.

Song 14.

47

3
I slept, but yet my heart did wake;
It is my *Loue* I knocking heare :
It was his Voyce, and thus he spake ;
Come open vnto mee, my *Deare*,
My *Loue*, my *Doue*, my *Spoleſſe-Peere* :
For, with the deaw my head is dight ;
My Locks with droppings of the night.

4
Loe, I haue now vndressed mee ;
Why should I cloath me, as before ?
And since my feet cleane washed be,
Why should I soyle them anymore ?
Then, through the Crevice of the doore
Appear'd the Hand of my *Belou'd* ;
And towards him my heart was mou'd.

5
I rose vnto my *Loue* to ope,
And from my Hands distilled *Myrrhe* ;
Pure *Myrrhe* did from my fingers drop
Vpon the handles of the Barre.
But, then departed was my *Deare*.
When by his Voyce I knew 'twas he,
My heart was like to faint in mee.

6
I sought ; but seene he could not be :
I call'd; but heard no answer found.
The *Citiſe-Watchmen* met with me,
As they were walking of the *Round*,
And gaue me stripes that made a wound:
Yea they that watch & ward the Wall,
Eu'n they haue tooke away my veyle.

D 3

The

The seuenth Canticle.

The subiect of this Canticle is an allegoricaall expression of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangelically sang of him, after his Resurrection and Ascension. First, the Bride is introduced, aduiring the faithfull Israelites, that when they haue attained the knowledge of Christ, her Spouse, they shoulde profess and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencie of that Beloved of hers; and (by doubling the question) seeme to imply his two-fold perfeccion. Thirdly, the Church speedily answires those that enquire after her Spouse, and, by describing his excellencie in his tenne principall Members, mystically testifieth his soule-fold (spirituall) perfeccion: wherupon to iustify were not here convenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receive her gracious answere to that purpose. What is to be obserued in the use of this Hymne, such as are ignorant are referred to that which is said before, in the fift Canticle of this Song of Songs.

SONG XV.

Sing this as the 13 Song.

O H! if him you happen on,
Who is my Beloued One,
Daughters of Ierusalem;
I adiure you, seriously,
To informe him, how that I
Sicke am growne of loue for him.

2

Fairest of all women, tell
How thy Louer doth excell,
More then other Louers doe.
Thy Beloued, what is hee.
More then other Louers bee,
That thou doft adiure vs so?

, Hie

3
Hee, in whom I so delight,
Is the purest Red and White ;

Often thousands, Chiefe is he.
Like fine Gold, his Head doth show,
Whereon curled Lockes doe grow ;
And a Rauen-blacke they bee.

4
Like the milkie Doues that bide
By the Riuers, he is Ey'd :

Full, and fitly set they are :
Cheakes like Spicy-Beds hath he ;
Or like flowers, that fairest be :
Lips like Lillies, dropping Myrrhe.

5
Hands, like Rings of Gold beset
With the precious Chrysoles :

Belly'd like white Ivory,
Wrought about with Saphires rich :
Legges, like Marble Pillars, which
Set on Golden Bases bee.

6
Fas'd like Libanus is hee :
Goodly, as the Cedar-tree :
Sweetnesse breathing out of him,
Hee is louely eu'ry where.
This my Friend is, this my Deare,
Daughters of Ierusalem.

7
Oh, thou Fayrest (eu'ry way)
Of all Women ! whither may
Thy Beloued turned be ?

D 3

Tell

, Hee

Tell vs, whither he is gone,
Who is thy Beloued-one,
That wee seeke him may with thee.

8

To his Garden went my Deare,
To the Beds of Spices there ;
Where he feeds, and Lillies gets.
I my Loues am, and alone
Mine is my Beloued-one,
Who among the Lillies eates.

The eight Canticle.

Herein is contained a continuation of the Prayers of the Bride, and of that ardent affection expressed by her Beloued in the first Canticle : yet, is no unnecessary repetition. For, it seemeth to haue respect to the Churches estate, and the passages betwix her and Christ in another Age ; even when the Gentiles began to be called and unitid unto the Church of the Iewes ; according to what is desired in the first Canticle. And therefore, she is here compared to Tyrzah and Ierusalem, for lonelynesse. Her glorious increase, her singular puritie, her extraordinarie applause, the splendor of her Majestie, and the powerfullesse of her Authoritie, is here also described. Moreover, the feare and hinderances sustainted in her first Persecutions, are here mystically showne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparent power. This we may sing, to remember vs of those graces God hath bestowed on his Church ; to comfort our Soules also, with that dearenesse which Christ expresseth towards Her, of whom we are Members ; and on diuers other occasions, according as he that useth it, hath capacite to understand and apply the same.

SONG. XVI.

Sing this as the 13 Song.

Fautifull art thou, my Deare :
Thou as louely art, as are

Tirzah

Song 16.

51

Tirzah, or *Ierusalem*,
(As the beautifull'st of them)
And as much thou mak'st afraid,
As arm'd Troupes with Flagges display'd.

2
Turne away those eyes of thine ;
Doe not fix them so on mine :
For, there beame forth from thy sight,
Sweetes, that ouercome mee quite :
And thy *Lockes* like Kidlings bee,
Which from *Gilead* hill wee see.

3
Like those Ewes thy *Teeth* doe show,
Which in rowes from washing *goe* ,
VWhen among them there is none,
Twinkle, nor a Barren one.
And (within thy locks) thy *Browes*
Like the cut *Pomegranat* shewes.

4
There are with her sixtie *Queenes* ;
There are eightie *Concubines* ;
And the *Damsels* they possesse ,
Are in number numberlesse.
But my *Doe* is all alone,
And an undefiled one.

5
Shee's her *Mothers* onely *Deare* ,
And her *Joy* that her did heare :
When the *Daughters* her surui'd ,
That the bleſſed was, they said ;
She was praised of the *Queenes* ,
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)
 That so like the *Morning shewes* ?
 Beautiful, as is the *Moone*,
 Purely bright, as is the *Sunne* :
 And appearing full of dread :
 Like an *Horse* with Ensignes spread ?

7

To the *Nut-yard* downe went I,
 (And the *Vales* encrease to spie)
 To behold the *Vine-Buds* come,
 And to see *Pomegranats* bloome :
 But the *Princes* Charrets did
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our sight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to appearance) she
 Shewes like *Troups*, that armed bee ?

The ninth Canticle.

SOlomon, in the first part of this Canticle, contyning the Churches univerall Beaute in her several parts, is understood to have respect to that time, after the Conuersion from Paganisme, wherein she was endorssed and made louely by the varietie of those Officer, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly received: Whiche States and Degrees are here mystically understood, by the parts of a beautifull Woman, as doth excellently appear, the Allegorie being particularly expounded. The second part of this Hymne expresseth the maner and interchange of Affectiones between the

the Bride-groome, and his Bride; and those sweet contentments they enjoy in each others Lenes. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publike and undisturbed embraces which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember us to shun their blindnesse, who diserte not the beautie of Order and Degree in the Church. The second part, putt us in minde, that he is the Treasuresse both of those Graces which canst contentment within our selues, and make us acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, merely for the loue of him.

SONG XVII.

Sing this as the 9 Song.

THou Daughter of the Royall Line,
How comely are those Feet of thine,
When their beseeming Shoes they weare?
The curious knitting of thy Thighes,
Is like the costly Gemmes of prize,
Which wrought by skilful workme are.

Thy Nauell, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull Belly showes
As doth a goodly heap of Wheat,
With Lillies round about beset;
And thy two Breasts like twinned Roes.

Thy Neck like some white towre doth rise:
Like Hesbon Fish-Pooles are thine Eyes,
Which neare the Gate Bath-rabbim lye:
Thy Nose (which thes doth well become)

I like the **Towre of Libanum,**
Which on *Damascus* hath an eye.

4

Thy *Head* like *Scarlet* doth appeare,
The *Hayres* thereof like *Purple* are :
And in those *Threads* the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doe thy *Pleasures* show !
And how thy *Joyes* in them abound !

5

Thou *Spatur'd* art in *Palme-tree* wise :
Thy *Breasts* like *Clusters* doe arise.

I said, into this *Palme* Ile goe ;
My hold shall on her *Branches* be,
And those thy *Breasts* shall bee to mee
Like *Clusters* that on *Vines* doe grow.

6

Thy *Nostrills* fauour shall as well,
As newly gather'd *Fruits* doe smell :

Thy *Speech* shall also relish so,
As purest *Wine*, that for my *Deare*
Is fitting *Drinke*; and able were
To cause an old mans *Lippes* to goe.

7

I my *Beloued's* am ; and hee
Hath his affection iet on me.

Come, *Well-beloued*, come away :
Into the *Felds* let's walke along ;
And there the *Villages* among,
Eu'n in the *Country*, wee will stay.

8

We to the *Vines* betimes will goe,

And

Song 17.

55

And see, if they doe Spring or no ;
Or, if the tender *Grapes* appear.
We will moreover, goe and see,
If the *Pomegranates* blossom'd be:
And I my Loue will giue thee there.

9
Sweet smells, the *Mandrakes* doe afford:
And we within our Gates are stor'd
Of all things that delightfull bee;
Yea, whether new or old they are,
Prepared they be for my *Deare* ;
And I haue laid them vp for thee.

10
Would as my *Brother* thou might'ft be
That suck't my Mothers *Breast* with me :
Oh ! would it were no otherwise !
In publike then I thee would meet,
And give thee kisses in the street;
And none there is shou'd thee despise.

11
Then I my selfe would for thee come,
And bring thee to my Mothers home ;
Thou likewise shou'dst instruct me there,
And Wine, that is comamixt with Spice,
(Sweet wine of the *Pomegranates* Iuyce)
I would for thes, to drinke prepare.

12
My Head with his left Hand he staid :
His right Hand ouer me he laid ;
And (being so embrac't by him)
Said he, I charge you not disease,

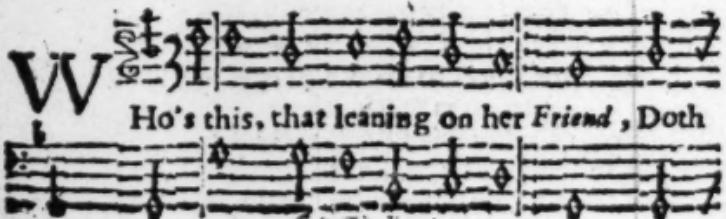
Not

Nor wake my *Love* vntill she please,
You Daughters of *Jerusalem*.

The tenth *Canticle*.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed unto the Church after her great Persecutions ; and expresseth it, by putting the question , who she was that came out of the *Wildernes*, leaning on her Beloved. Secondly, he introduceth Christ, putting the *Marriage* Nature in remembrance, from what estate he had raysed us ; and requiring the dearest of our Affections, in regard of the ardeince, unquenchableness, and inestimable value of his love. Thirdly, (having remembred the Church of the Affection due to him) Christ teacheth her the charitable care she ought to have of others : and that she being brought into his favour and protection, shalld seeke the preferment of her younger Sister also ; even the People, who haue not yet the Brefts of Gods two Testaments, to nourish their Soules. Fourthly, the Churches true Solomon, or Peace-maker (meaning Jesus Christ) having a *Vineyard* in *Baal-hammon* (that is) wherelouer there are People ; herein is declared the reward of such as are profitably imployed in that *Vineyard*. And lastly, the confirmation of Christis *Marriage* upon the Hills of Spice (meaning Heaven) is hastened. In singing this *Canticle* we ought to meditate, what estate God hath raysed us from ; what *Love* he hath vouchsafed ; what our Charitie should be to others ; what we shalld minde concerning this *Life* ; and what desyre we shalld haue to the comforts of the *World* to come.

SONG. XVIII.

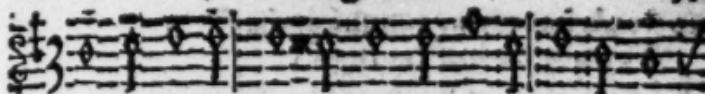
W 

Ho's this, that leaning on her Friend , Doth

from

Song 18.

57



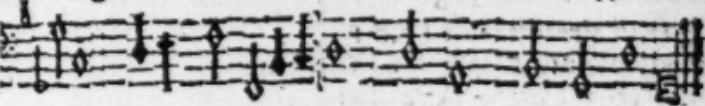
from the Wildernes aſoend? Mind how I raised thee,



Eu'n where thy *Mother* thee conceiu'd, (where ſhee



that broght thee forth conceiu'd) beneath an *Applesſe*.



2
Me in thy heart engrauen beare,
And Seale-like on thy handwrist weare;
For, *Love* is ſtrong as Death:
Fierce as the Graue is *Jealousie*:
The coales there of doe burning lye,
And furious flames it hath.

3
Much water, cannot coolc *Lones* flame:

No

No floods haue power to quench the same.
 For *Loue* so high is priz'd,
 That who to buy it would assay
 Though all his wealth hee gaue away,
 It would be all despiz'd.

4

Wee haue a *Sister* scarcely growne;
 For, she is such a little one,
 That yet no *Breasts* hath shee.
 What thing shall wee now undertake,
 To doe for this our *Sisters* sake,
 If spoken for she be?

5

If that a *Wall* she doe appeare,
 Wee *Turrets* vpon her will reare,
 And *Pallaces* of *Plate*;
 And then with bordes of *Cedar-tree*,
 Enclose, and fence her in will we,
 If that she be a *Gate*.

6

A *Wall* already built I am;
 And now my *Breasts* vpon the same
 Doe *Turret*-like arise:
 Since when, as one that findeth rest,
 (And is of settled peace possest)
 I seemed in his eyes.

7

A *Vineyard* hath King *Salomon* :
 This *Vineyard* is at *Baal-bammon*,
 Which he to *Keepers* put:
 And eu'ry one that therein wrought,
 A thousand siluer-peeces brought,

And

And gave him for the fruit.

8

My Vineyard which belongs to mee,
Eu'n I my selfe doe ouersee.

To thee, Oh Salomon,
A thousand fold doth appertaine ;
And, those that keep the same, shall gaine
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* are,
(Thy Fellowes vnto thee giue care)
Cause me to heare thy voyce ;
And let my *Lens* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.

The First Song of *Esay*.

Esay 5.

In this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labours bestowed in fencing and manuring thereof, it brought forth *soare Grapes*. Secondly, he summoneth their *Constituer* whom he severally upbraided, to be *Judges* of Gods great loue, and their unprofitableness. Thirdly, he sheweth, both how he intendeth to deal with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Iewes according to this Propheticall Hymne, we are to make a two-fold use in singing it. First, thereby to memorize the *Mercie* and *Injustice* of God ; both which are manifested in this Song ; his Mercie in forewarning his Injustice in punishing enim *his owne People*. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed us, and what Fruites we ought to bring forth ; lest he leave us also to be spoyle of our *Aduersaries*. For, in this Parable the Holy Spirit speaketh vnto certaine Congregations who abuse him. And doubtless

Isse, all such (as it bath fallen out in Antioch, Laodices, and many other particular Churches) shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet shewres of his Word, to be left to Thornes and Briers, the Fruce of their owne naturall Corruption.

SONG. XIX

Sing this as the 14. Song.

A Song of him, whom I loue best,
And of hit *Vineyard* sing I will.

A *Vineyard* once my Loue possest,
Well seated on a fruitfull hill:
He kept it close immured still:
The earth from stones he did refine;
And set it with the choycest *Vine*.

2
He in the midst a *Fort* did reare;
A *Wine-press* therein also wrought:
But, when he look't it Grapes should heare,
Those Grapes were wild ones that it brought.
Jerusalem, come speake thy thought,
And you of *Judah* Judges bee
Betwixt my *Vineyard* here, and me.

3
Unto my *Vineyard* what could more,
Performed be, then I haue done?
Yet, looking it shoulde Grapes haue bore,
Saue wild-ones, it afforded none.
But goe to, (let it now alone)
Resolu'd I am to shew you too.
What with my *Vineyard* I will doe.

Dry other
the Domes
be left to

Song 19:

61

4

The Hedge I will remooue from thence,
That what so will devoure it may :
I downe will breake the *Walled-fence*,
And through it make a *troden way* ;
Yea all of it, I waste will lay.

To dig or dresse it none shall care ;
But, Thornes and Briers, it shall beare.

5

The Clouds I also will compell,
That there no raine descend for this.
For loe, the House of *Israel*
The *Lord of Armies Vineyard* is :
And *Judah* is that *Plant* of his,
That *Pleasant-One*, who forth hath brought
Oppression, when he Judgment sought.
He seeking *Justice*, found therein,
In view thereof, a *Crying sinne*.

The Second Song of *Esay. Esay 12.*

I shal, having a little before propheetyd of the *Incarnation* of Iesus Christ,
and the excedencie of his *Kingdome*, dash in this Hymne praise him for his
Mercy, and refreshewes the Church also, what her Song shoulde be in that day
of her *Redemption*. The principall contentis thereof are these: A Confession
of Gods mercie; A prediction concerning the *Sacrament* of *Baptisme*; and an
exhortation to a joyfull *Thanksgiving*. This Song the Church shoulde sing
to the honour of Iesus Christ for our *Redemption*. Yea, in regard the
Prophet (foreseeing the good Cause we shoulde haue to make vse thereof) hath
propheeted it shoulde be the Churches Hymne. It (consyreth not unproper to be
vied on thost dayes which are solemnized in memoriall of our *Saviours* *Natiuitie*, or
whosoever we shalbe moued to praise God in memorizing the
greate Comforthe promised vs by his Prophets, and fulfilled by his owne com-
ming: And to fit the same the better to that purpose, I haue changed the
Person and the Time in this Translation.

E

SONG.

The

SONG XX.

LORD, I will sing to Thee : For, thou displeased
 wast : And yet withdrew'st thy wrath from mee,

And sent me comfort haft.

Thou art my health, on whom
 A fearless trust I lay :

For thou oh Lord, thou art become

My Strength, my Song, my Stay.

3 And

2
 And with reioycing now,
 Sweet waters we conuay
 Forth of those *Springs*, whence Life doth flow ;
 And thus we therefore say ;
 Oh, sing vnto the *Lord* :
 His *Name* and workes proclaim :
 Yea, to the People beare record,
 That glorious is his *Name*.

3
 Vnto the *Lord*, Oh sing !
 For wonders he hath done ;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On *Sion* Hill that dwell !
 For, lo, Thy *Holy-One* in thee
 Is great, oh *Israel*.

The third Song of *Esay*. Esa. 26.

Esay composed this Song to comfort the Israelites in their Captivity; to strengthen their patience in affliction; and settle their confidence on the promises of God. First, it remembreth them, that God's protection being every where as available as a defenced Citie, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sin shall be overthrown; and that the fadisfull are resolute to flie unto their Redemeer, and awaite his pleasure in their chasimentes. Thirdly, bee singeth the utter defoliation of Tyrants; the increase of the Church; her afflictions; her deliverance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgement, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and confirme us in all our chasimentes and persecutions; by bring-

Sing to our consideration the short time of our endurance, and the certainty of our Redemers comming. It may bee used also to praise God, both for his Justice and Mercy.

SONG. XXI.

Sing this as the 3 Song.

1
A *City* now we haue obtain'd,
Where strong defences are;
And God, *Saluation* hath ordain'd,
For Walls and Bulwarks there:

The *Gates* thereof wide open yee,
That such as iustly doe,
(And those that Truths obseruers bee)
May enter thereinto.

2
There thou in peace wilt keepe them safe,
Whose thoughts well grounded bee;
In peace that euer shall endure,
Because they trusted thee.

For euer therefore on the Lord,
Without distrust depend,
For in the *Lord*, th'eternall *Lord*,
Is strength that hath no end.

3
He makes the lofty *City* yeeld,
And her proud Dwellers bow:
He laies it leuell with the field,
Eu'n with the dust below.

Their feet that are in want and care,
Their feet thereon shall tread:

Their

Their way is right that righteous are,
And thou their path dost heed.

4
Vpon thy course of iudgments we,
Oh *Lord*, attending were ;
And to record thy *Name* and Thee,
Our soules desirous are :
On thee our minds with strong desire,
Are fixed in the night ;
And after thee our hearts enquire,
Before the morning light.

5
For, when thy righteous iudgments are
Vpon the earth discern'd,
By those that doe inhabite there,
Vprightnesse shall be learn'd :
Yet Sinners for no terror will
Just dealing vnderstand,
But in their Sinnen continue still,
Amid the *holy Land*.

6
To seeke the Glory of the *Lord* ;
They vngardfull be ;
And thy aduanced hand, Oh *Lord*,
They will not daigne to see :
But they shall see, and see with shame,
That beare thy people spight ;
Yea, from thy foes shall come a flame,
Which will deuoure them quite.

7
Then, *Lord*, for vs thou wilt procure,
E 5

That

That we in peace may be;
Because that eu'ry worke of our
Is wrought for vs by Thee.

And *Lord* our God, though we are brought
To other Lords in thrall;
Of thee alone shall be our thought,
Upon thy *Name* to call.

8

They are deceast, and never shall
Renewed life obtaine:
They dye, and shall not rise at all,
To tirannize againe.

For thou didst visit them therefore,
And wide dispersit them hast,
That so their fame, for euermore,
May wholly be defac't.

9

But, *Lord*, encrease thy *People* are;
Encrease they are by thee;
And thou art gloriside as farre,
At earths wide Limits be.

For, *Lord*, in their distresses, when
Thy rod on them was laid,
They vnto thee did hasten then,
And without ceasing praid.

10

As one with childe is pain'd, when as
Her throwes of Bearing bee,
And cries in pangues (before thy face)
Oh *Lord*, so fared we:

We haue conceit'd, and for a birth

Of wind
The wo
They th

Thy De
With me
Oh you
Awake a
For as
That but
So earth
Her Dea

My Peop
Shut clo
And stay
Till past

For lo
He comm
To punis
Who no

The Ear
Which is
And brin
Which y

With Pre
magine po

Of

Song 21.

67

Of winde haue pained beene :
The world's vnsafe, and still on earth
They shrieue that dwell therein.

¹¹

Thy *Dead* shall liue', and rise againe
With my dead-Body shall :
Oh you that in the dust remaine,
Awake and sing you all !

For as the deaw doth hearbs renew,
That buried seem'd before ;
So earth shall through thy heauenly deaw,
Her *Dead* to life restore.

¹²

My *People* to thy Chambers fare ;
Shut close the doore to thee ;
And stay awhile (a moment there)
Till past the fury be.

For lo, the Lord doth now arise ;
He commeth from his place,
To punish their impieties ,
Who now the world possesse.

¹³

The Earth that blood discouer shall,
Which is in her conceal'd ;
And bring to light those murthers all,
Which yet are vareueal'd.

The Praier of Hezekiah. Esay 37. 15.

In this Praier Hezekiah, having first acknowledged Gods Maiestie and his
magnitue power, desires him self to heare and consider his Aduerteries
E 4

blaspheme, Then (to manifest the necessity of his present affliction) though the power his Fox had obtained over such as deserved not the true God. And, as it seemeth, importunes deliverance, not so much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betwene the Lords power, and the arrogant brags of man. This Song may be used, whensoever the Turke, or any other great Adversary (pretending against false Worshippers) shall therupon grow insolent, and threaten Gods Church also: as is, in despights of him, he had formerly prevailed by his owne strength. For the name of Sennacherib may be mystically applied to any such enemy. We may use this Hymne also, against those secretes b'la'phemiers, which the Devil whispers unto our soules; or, when by temptationes hee seekes to draine vs to despair, by laying before vs how many others he hath destroyed, who seemed to haue beene in as good assurance as we. For, He is indeede, has mysticall Assyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these; Temporall power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the workes of men (and not created by Gods) hee hath power to destroy them.

SONG XXII.

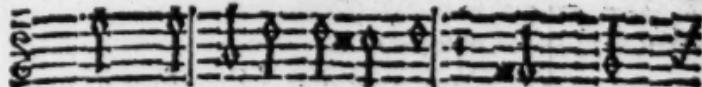
O Lord of Hostes, and GOD of Israel! Thou who
 between the Cherubins do'st dwell; Of all the
 world

Lord
Lift vp
Wh
And

Lord, t
Are to
Yea, he
For Ga
Mans w
Vs ther
That

Song 22.

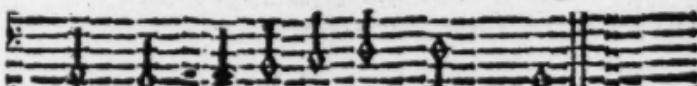
69



World thou onely art the King, And Heauen



and Earth unto their forme didst bring.



Lord bowe thine eare ; to heare attentive be,
 Lift vp thine eies, and daigne, Oh Lord, to see
 What words *Senacherib* hath cast abroad ;
 And his proud Message to the liuing God.

2

Lord, true it is, that Lands and Kingdome all
 Are to the King of *Aſſur* brought in thrall :
 Yea, he their Gods into the fire hath throwne :
 For Gods they were not but of wood and ſtone.
 Mans worke they were, and men destroy'd them haue,
 Vs therefore from his power vouchſafe to ſaue ;
 That all the Kingdome of the World may ſee,
 That thou art God, that onely thou art he.

Herrick

Hezekiah's thanksgiving, Esay 38. 10.

Hezekiah, having beene sicke and recovered, made this Song of Thanksgiving: And setteth forth the mercie of God by considering these particulars: The time of his age; the fears of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then (seeminge to have entered into a serious consideration of all this) hee confesseth who moſt are bound to praise God; and to mesh this Deliverance to everlasting memorie. This Song may bee used after deliverance from temporall sickness: But in the principall ſentit is ſpeciall thanksgiving, for that cure which Iesuſ Christ wrought vpon the humane Nature, being in danger of everlasting perdition. For, Hezekiah, which ſignifieth, helped of the Lord, typified Mankind, labouring under the fickenesſe of ſinne and earth. Iſaiah, who brought the medicine that cured him (and is interpreted) The ſaluation of the Lord, figured our Blessed Redemeer, by whom the humane Nature is reſtored; and whose ſounding into the world, was myſtically ſhewen by the Miracle of the Sunnes retrogradation. To praise God for that myſterie therefore (the circumſtances being well conſidered) this Hymne ſeemeth very proper; and, doubtleſſe, for this cauſe it was partly preſerued for theſe our times, and ought often and heartily to bee ſung to that purpoſe.

SONG XXIII.

Sing this as the fourth Song.

When I ſuppoſ'd my time was at an end,
Thus to my ſelfe, I did my ſelfe bewone:
Now to the gates of Hell I muſt descend;
For all the remanant of my yeares are gone.
The Lord (ſaid I) where now the living be,
Nor man on earth ſhall I for euer fee.

2
As when a ſhepherd hath remou'd his Tent,
Or as a Weavers shuttle ſlips away;

Right

Song 23.

71

Right so my Dwelling, and my yeares were spent ;
And so my sicknesse did my life decay.

Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breske,
That I scarce thought to liue another day :
A noise I did like *Cranes* or *Swallowes* make ;
And as the *Turtle* I lamenting lay.

Then, with vp-lifted eye-lids, thus I spake ;
Oh *Lord*, on me oppressed mercie take.

4

What shall I say ? He did his promise giue ;
And as he promis'd he performed it.
And therefore I will never whilst I liue,
Those bitter passions of my soule forget :
Yea, those that liue, and those vnborne shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become :
But, in that loue which to my soule thou hast :
The Graue, that all deuours, thou kepest me from ;
And didst my errors all behinde thee cast.

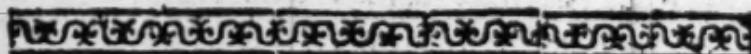
For, nor the *Graue* nor *Death* can honour Thee ;
Nor hope they for thy *Truth* that buried be.

6

Oh ! he that liues, that liues as I doe now ;
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall shewe,
And how thou me, Oh *Lord*, hast daign'd to spare.

Yea, *Lord*, for this I will throughout my daies,
Make musick in thy House, unto thy praise.

Th



The Lamentations of Ieremie.

AS vsefull as any part of the Old Testamēt, for these present Times (nigh fallen askepe in securitie) are these *Elegiacall Odes*. For they bring many things to our consideracion. First, what we may and shoulde lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; because, if that goe to ruine, the particulaire *Church* therein cherisched must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrew of *Kingdomes*, and *Empires*, followes the abuse and neglect of *Religion*; and that Siane being the only Cause therof, we ought to endure our *Chastisements* without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fifthly, they perswade vs, to commiserate and pray for the *Church*, and our Brethren in calamitie, and not to despise them in their humiliacions. Sixthly, they learene vs, not to iudge the truth of *Professions* by those Afflictions God laies vpon particular *Churches*, seeing the *Jesus* Religion was the *Truth*, and those Idolaters, who led them into Captiuitie. Seauently, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (so nor Gods former respect thereunto) shall priuilege it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our sorrowes) minde vs to cast our eyes on the mercies of God, and to make such vs of his *Chastisements*, as may turne our *Lamentacions* into *Songs of Joy*.

LAMONS. 1.

THIS Elegie, first bewaileth, in generall Yearmes, that Calamitie and destruction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold foynes committed; and is full of many passionate and penitentiall complaints; Iustifying the Lord in his *Judgements*, and confessing the vanitie of humaine Consolacions. Lastly, it containeth a short prayer for Gods mercie, and a Divine prediction of those *Judgements* which will fall on them, by whom his people haue beene afflicted. This Elegie may be sung, whensoever any generall Calamitie falleth

In the Common wealth in which we live, we having first considered and applied the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorise the Justice of God, and the miserable Desolation of Judah & Jerusalem recorded for our example.

SONG. XXIIII.

H

Ow sad and solitarie now (alas) is that wel-peo-
pled Cittie come to be, which once so great among
the Nations Was: And, oh how widdow-like appea-

roth

reth she ! She rule of all the Provinces hath
 had; And now her selfe is tributarie made.

²
 All night shee maketh such excessive mone
 That downe her Checkes a flood of teares doth flow:
 And yet , among her *Louers* there is none,
 That Consolation doth on her bestow.

For, they that once her *Louers* did appeare,
 Now, turned Foes, and faithlesse to her are.

³
 Now *Iudah* in Captiuitie complains,
 That (others) heretofore so muchi opprest :
 For her false seruice , She her selfe remaines
 Among those Heathens, where she finds no rest:
 And apprehended in a Strait is she,
 By those that persecutors of her be

⁴
 The very waies of *Sion* do lament;

The

Song 24.

71

The Gates thereof their loneliness deplore ;
Because that no man commeth to frequent
Her solemne Festualls, as heretofore :

Her Priests doe sigh ; Her tender Virgins bee
Uncomfortable left ; And so is Shee.

5

Her Aduersaries are become her Chieffes :
On high exaltered those that hate her are :
And God hath brought vpon her all those grieses ;
Because so many her transgressions were :

Her Children driven from her by the Foe,
Before him into loathed Thralldome goe.

6

From Sions Daughter (once without compare)
Now all her matchlesse loneliness is gone :
And like those chased Harts her Princes fare,
Who seeke for pasture and can finde out none :
So, (of their strength depriu'd, and fainting nigh)
Before their abler Foes they feebly flie.

7

Jerusalem now thinkes vpon her Crimes,
And calls to minde, (amid her present woes)
The pleasures she enjoy'd in former times,
Till first shee was surprised by her Foes ;
And how, (when they perceived her forlorn)
They at her holy Sabbaths made a scorne.

8

Jerusalem's Transgressions many were,
And therfore is it she disdained lies :
Those, who in former times haue honour'd her,
Her basenesse now behold, and her despise ;
Yea, She Her-selue doth sit bewailing this ;

And

The

And of Her-selfe Her-selfe ashamed is.

Her owne vncleannessesse in her skirt she bore ;
Not then beleeming what her end would bee :
This great destruction falls on her therefore ;
And none to helpe, or comfort her, hath she.

Oh, heed thou, *Lord*, and pittie thou my woes :
For, I am triumph't over by my Foes.

10

Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face ;
And they whose entrance thou did'st countermand,
Intruded haue into her *Holy place* :

Those that were not so much approu'd by Thee,
As of thy *Congregation* held to be.

11

Her People doe with sighs, and sorrowes, get
That little bread, which for relieve they haue ;
And give away their precious things for meat,
So to procure wherewith their liues to saue.

Oh *Lord* consider this, and ponder Thou,
How vile, and how dejected I am now.

12

No pittie in you passengers is there ?
Your eies, oh somewhat hitherward encline ;
And marke, if euer any grieve there were,
Or sorrow that did e qual this of mine :

This, which the *Lord* on me inflicted hath,
Vpon the day of his incensed wrath.

13

He from aboue a flame hath hurled downe ;
That kindles in my bones preuailing fire.

A

A Net he ouer both my feet hath throwne,
By which I am compelled to retire ;
And he hath made me a *Forsaken-one*,
To sit, and weepe out all the day alone.

14

The heauie Yoke, of my Transgressions now,
His hand hath wreathed, and vpon me laid :
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.

For me to those the *Lord* hath giuen o're,
Whose hands will hold me fast for euermore.

15

The *Lord* hath trampled vnderneath their Feet,
Eu'n all the Mighty, in the mid'ft of Me :
A great Assembly he hath caus'd to meet,
That all my ablest men might slaugh'tred be ;
And *Iuda's* Virgin-Daughter treads vpon,
As in a Wine-presse Grapes are troden on.

16

For this (alas) thus weepe I ; And mine eies,
Mine eies drop water thus ; because that he,
On whose assistance my sad Soule relies ;
In my distresse is farre away from me ;
Eu'n while (because of my prevailing Foe)
My *children* are compeld from me to goe.

17

In vaine hath *Sion* stretched forth her hand ;
For, none vnto her succour draweth nigh ;
Because the *Lord* hath giuen in command,
That *Jacobs* Foes should round about her lie ;
And poore *Jerusalem* among them there,
Like some defiled woman doth appeare.

F

18 The

18

The Lord is iustified nay-the-leſſe,
Because I did not his commands obey.
All Nations therefore heare my heauinesſe,
And heed it (for your warning) you I pray.
For, into thralldome (through my follies) be
My Virgins, and my Youngmen borne from me.

19

Vpon my Louers I haue cried out ;
But they my groundleſſe hopes deceiued all :
I for my reu'rend Priests enquir'd about ;
I also did vpon mine Elders call :
But, in the Citiſe up the Ghost they gave,
As they were ſeeking meat their liues to ſauē.

20

Oh Lord, take pittie now on my diſtreſſe :
For loe, my ſoule diſtemper'd is in mee :
My heart is ouercome with heauinesſe ;
Because I haue ſo much offendeth thee.
Thy ſword abroad my ruine doth become ;
And Death doth alſo threaten me at home.

21

And of my ſad complaints my Foes haue heard ,
But to afford me comfort there is none .
My troubles haue at full to them appear'd ;
Yet they are ioyfull that thou ſo haſt done.
But thou wilt bring the Time ſet downe by thee,
And then in ſorrow they ſhall equall me.

22

Then ſhall thoſe oule Offences they haue wrought,
Before thy preſence be remembred all : And

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And whatsoe're my Sinner on me haue brought,
(For their Transgressions) vpon them shall fall.
For, so my sighings multiplied be,
That therewithall my heart is faint in me.

Lament. 2.

IN this Elegie the Prophet useth a verie pathetickall exordium, the better to awaken the peoples Consideration, and to make them the more sensible of their horrible Calamities: Which he first illustrateth in generall Tearmes, by comparing their estate to the miserable condicione of one fallen from the glo-
ry of Heaven, to the lowest Earth, and in mentioning their being deprived of that gloriouse Temporal & Ecclesiastical Government, which they formerly enjoyed. Afterwards he de cends to particulars; As, the destruction of their Palaces, Forts, Temple, Wals, and Gates; the profaninge of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaug-
ter of Young-men, and Virgins, Old-men, and Children, with the Famine,
and reproches they sustaine &c. All which acknowledging to be the ini-
tiall judgement of God, he aduisth them not to hearken to the delusions of their false Prophets, but to return unto the Lord by teares and heartie repentance.
For the Use and Application, see what bath beeze said before in the former Elegie.

SONG. XXV.

Sing this as the 24. Song.

I

How darke, and how bedlowded (in his wrath)
The Lord hath caused Sion to appearc!
How Israels beautie he obscured hath,
As if throwne downe from heau'n to earth he were!
Oh, why is hijs displeasure growne so hot?
And why hath he his Foot-stoole so forgot?

2

The Lord all Sions dwellings hath laid wast;

F 2

And

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth send,
 And all the Princes of it doth suspend.

3
 When at the highest his displeasure was ,
 From *Isr'el* all his horne of strength he broke ;
 And from before his aduersaries face,
 His Right-hand (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled such a flame ,
 As round about hath quite consum'd the same ,

4
 His Bow he as an Aduersarie bent ,
 And by his Right-hand he did plainly shew ,
 He drew it with an Enemies intent :
 For, all that were the fairest Markes he slew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone .

5
 The *Lord* himselfe was he that was the Foe :
 By him is *Isr'el* thus to ruine gone :
 His Palaces he ouerturned so ;
 And He his Holds of strength hath ouerthownde :
 Eu'n He it is, from whom it doth arise ,
 That *Isr'els* Daughter thus lamenting lies .

6
 His Tabernacle, Garden-like that was ,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Feasts*, nor *Sabbaths* now haue they :

Song 23.

81

No not in *Sion*. For , in his fierce wrath ,
He both their *King* and *Priests* rejected hath.

⁷
The *Lord* his holy *Altar* doth forgoe ;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meete assistance hath our *Foe*
The *Bulwarkes* of our *Palaces* surpriz'd ;
And in the *Lords* owne *House* rude *Noises* are
As loud as heretofore his *Praises* were.

⁸
The *Lord* , his thought did purposely encline ,
The *Walls* of *Sion* shoulde be ouerthownde :
To that intent he stretched forth his *Line* ,
And drew not backe his hand till they were downe ,
And so the *Turrets* with the bruised *Wall* ,
Did both together to destruction fall.

⁹
Her *Gates* in heaps of *Earth* obscured are ;
The *Barres* of them in pieces , broke hath he :
Her *King* , and those that once her *Princess* were ,
Now borne away among the *Gentiles* be.
The *Law* is lost , and they no *Prophet* have ,
That from the *Lord* a *Vision* doth receive.

¹⁰
In silence , seated on the lowly ground ,
The *Senators* of *Sions Daughter* are :
With *Ashes* they their carefull heads haue crown'd ,
And mourning *Sack* - *Cloth* girded on them weare ;
Yea , on the *Earth* , in a distressed wise ,
Jerusalem's young *Virgins* fixe their eies.

¹¹
And for because my *People* suffer this ,

F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liver forth I throw ;
 When as mine eies with so sad Objets meet ;
 As Babes halfe dead , and sprawling in the street.

12

For, to their *Mothers* called they for meat ;
 Oh where shall we haue meat and drinke ! they crie :
 And in the Citie , while they food entreat ,
 They swone, like them that deadly-wounded lye :
 And some of them their Soules did breath away ,
 As in the Mothers bosome staru'd they lay.

13

Jerusalem, for thee what can I say ?
 Or vnto what maist thou resembled be ?
 Oh ! whereunto, that comfort thee I may ,
 Thou *Sions Daughter*, shall I liken thee ?
 For, as the *Sea's*, so great thy Breaches are :
 And to repaire them then ; Ah who is there !

14

Thou by thy *Prophets* hast deluded beene ;
 And foolish Visions they for thee haue sought .
 For, they reuealed not to thee thy sinne ,
 To turne away the thraldome it hath brought :
 But lying Prophesies they sought for thee ;
 Which of thy sad exile the Causes be .

15

And those, thou *Daughter of Jerusalem* ,
 That on occasions passe along this way ,
 With clapping hands, and hissing , thee contemne ;
 And nodding at Thee , thus in scorne they say ;

15

*Is this the Cittie, men did once beight,
The Flower of Beaute, and the Worlds Delight?*

16

Thy Aduersaries (eu'ry one of them)
Their mouths haue open'd at thee, to thy shame :
They hisse, and gnash at Thee. *Jerusalem* ;
We, we (say they) haue quite destroïd the same :
This is that day hath long expected beene,
Now commeth it, and we the same haue seene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry :
Downe, like a River, cause thy teares to raine,
And let them neither Day nor Night be dry.
Secke neither sleepe, thy body to suffice,
Nor slumber for the Apples of thine eies.

19

Atnight, and when the Watch is new begun,
Then rise, and to the *Lord* Almighty Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

F 4

20 And.

20

And thou, oh *Lord*; Oh be thou pleas'd to see,
 And thanke on whom thy judgments thou hast thrown
 Shall women fed with their owne Issue be,
 And Children that a span are scarcely growne?

Shall thus thy *Priests* and *Prophets*, *Lord*, be slaine,
 As in thy *Sanctuarie* they remaine?

21

Nor Youth, nor Age, is from the slaughter free;
 For, in the Streets lye Young and Old, and all:
 My Virgins, and my young men, murthered be;
 Eu'n both beneath the Sword together fall.

Thou, in thy Day of Wrath such hauocke mad'st,
 That in deuouring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,
 As if that summond to some Fast they were:
 Who in thy Day of Wrath did round enclose,
 And shut me so that none escaped are:

Yea, those that hate me them consumed haue,
 To whom I nourishment, and breeding gaue.

Lament. 3.

Here the Prophet Ieremie, having contemplated his owne afflictions, with the destruiction of Iudah and Ierusalem, seemeth by that materiall Object, to have raised his apprehension higher, and by the spirit of Prophetic both to foresee the particular sufferings of Iesus Christ, and to become sensible also, of those great afflictions which the Church militant (his mysticall Body) should bee exercized withall. And in this most passionate Elegie, either in his owne person bewaileth it, or else perhantes Iesus Christ, the head of that mysticall Bodie, taking upon himselfe those punishments, with that heavy burthen of Gods wrath, & that unspeakable sorrow, which mankind

mankind had otherwise beene overwhelmed withall. In briefe, this Elegie
contains an expression of Gods beautie anger for our sinne; the severitie and
bitternesse of his judgments; the grea nesse of his mercies; the hope and
patience of the faithfull in all afflictions; the unwillingnesse of God to pun-
ish; the hearie repentance of his people; and a prophetical imprecaction con-
cerning the enemies of the spirituall Jerusalem. This may be sung to woe
and faine vs up with a feeling of our Redemeers Passion; to remember vs
of our miserable condition through sinne; to move vs to repentance; and to
comfort and instruct vs amid our afflictions.

SONG. XXVI.

Sing this as the 24. Song.

I Am the *Man* who (scourged in his wrath)
Haue in all sorrowes throughly tried beene:
Into obscuritie he led me hath:
He brought me thither wh^ere no light is seene:
And so aduerse himselfe to me he shewes,
That all the day his hand doth me oppose.

2

My *fleshe* and *skinnes* with age he tired out:
He bruiz'd my bones as they had broken beene:
Hee with a *Wall* enclosed me about:
With cares and labours he hath shut me in;
And me to such a place of darkenesse led,
As those are in that be for euer dead.

3

He shut me where I found no passage out;
And there my heauy chaines vpon me laid.
Moreover, though I loudly cried out,
He tooke no heede at all for what I praid:
My *Way*, with hewed stones he stopt hath,
And left me wandring, in a winding path.

4 He

He was to me like some way-laying Beare;
 Or as a *Lyon* that doth lurke vnsene :
 My course he hindring, me in peeces tare,
 Till I quite ruin'd and laid wast had beene ;
 His *Bow* he bended, and that being bent,
 I was the markē, at which his *Arrow* went.

His Arrowes from his *Quiver* forth he caught,
 And through my verie Rimes he made them passe :
 Eu'n mine owne people set me then at naught ;
 And all the day their *sporting-Song* I was :
 From him my fill of bitternesse I had ;
 And me with Wormwood likewise drunke he made.

With stones my teeth he all to pieces brake :
 He dust and ashes ouer me hath strowne :
 All rest lie from my weary soule did take,
 As if contentment I had never none.

And then I cried ; *Oh, I am undone ;*
All my dependance on the Lord is gone.

7
 Oh, mind thou my afflictions and my care ;
 My miseries, my Wormewood, and my Gall :
 For, they still fresh in my remembrance are ;
 And downe in me my humbled soule doth fall.

I this forget not, and when this I minde,
 Some helpe againe, I doe begin to finde.

8
 It is thy mercy, *Lord*, that we now be :
 For, had thy pitty fail'd, not one had liu'd :
 The faithfulesse is great that is in Thee ;

And

And eu'ry morning it is new reui'd.

And *Lord*, such claime my soule vnto thee laies,
That she will euer trust in thee, shee saies.

9

For, thou art kinde to those that worke thy will ;
And to their soules that af.ter thee attend,
Good therefore is it, that in quiet still
We hope that safety, which thou *Lord*, wilt send.
And happie he that timely doth enure
His youthfull necke, the burthen to endure.

10

He downe will sit alone, and nothing say ;
But, since 'tis cast vpon him beare it out.
(Yea, though his mouth vpon the dust they lay)
And, while there may be hope, will not misdoubt.
His cheeke to him that smiteth, offers he ;
And is content, though he reviled be.

11

For, sure is he (what euer doth befall)
The *Lord*, will not forslake for cuermore :
But that he hauing punish't, pitie shall ;
Because he many mercies hath in store.
For, God in plaguing take no pleasure can,
Nor willingly afflicthe any man.

12

The *Lord* delighteth not to trample downe
Those men that here on earth enthrall'd are :
Or that a righteous man should be o'rethrown'e,
When hee before the highest doth appeare.
Nor is the *Lord* well pleased in the sight,
When he beholds the wrong, subuert the Right.

13 Let

13

Let no man mutter then, as if he thought
 Some things were done in spight of Gods decree;
 For, all things at his word to passe are brought,
 That either for our good or euill be.

Why then lies man such murmures to begin ?
 Oh ! let him rather murmur at his sinne.

14

Our owne lewd Courses let vs search and trie,
 Wee may to thes againe, Oh Lord, conuert.
 To God that dwelleth in the heauens on high ,
 Let vs (oh let vs) lift both hand and heart:
 For, wee haue sinned ; we r: bellious were ;
 And therefore was it that thou didst not spare.

15

For this (with wrath o'reshadow'd) thou hast chas't
 And slaughter made of vs without remorse :
 Thy selfe obscured with a cloud thou hast,
 That so our praiers might haue no recourse ;
 And loe, among the *Heathen-people* , we
 As out-casts, and off-scourings reckon'd be.

16

Our Aduersaries all (and cuery where)
 Themselues, with open mouth, against vs set.
 On vs is falne a Terroure, and a snare ,
 Where Ruine hath with Desolation met ;
 And, for the Daughter of my Peoples care ,
 Mine eies doe cast forth Rivulets of teares.

17

Mine eies perpetually were overflowne ;
 And yet there is no ceasing of my Teares.
 For, if the Lord in mercie looke not downe,

That

That from the heau'ns he may behold my cares,
They will not stint: But, for my peoples sake,
Mine eies will weep, vntill my heart doth break.

18

As, when a Bird is chased to and fro,
My Foes pursued me when cause was none:
Into the *Dungeon* they my life did throw;
And there they rowled ouer me a stone.

The waters likewise overflow'd me quite;
And then me thought I perished cut-right.

19

Yet on thy *Name*, Oh *Lord*, I called there;
(Eu'n when in that Low *Dungeon* I did lye)
Whence thou wert pleased my complaint to heare;
Not sleighting me when I did sighing cry:

That very day I called, thou drew'st neare,
And saidst vnto me, that I should not feare.

20

Thou *Lord*, my soule maintaineſt in her right:
My life by thee alone redēmed was;
Thou haſt, Oh *Lord*, obſtruēd my despight;
Vouchſafe thy iudgment also in my cause.

For, all the grudge they heare me, thou haſt ſeen;
And all their plots that haue againſt me beene.

21

Thou heardſt what flanders they againſt me laid,
And all those mischieſes they deuiz'd for me:
Thou noteſt what their lips of me haue ſaid,
Eu'n what their daily cloſeſt whiſprings be;
And how (when ere they riſe or downe doe lye)
Their ſong, and ſubiect of their mirth am I.

22 But

22

But, *Lord*, thou shalt reward and pay them all
 That meede their actions merit to receive :
 Thy heavy malediction ceaze them shall ;
 Eu'n this ; Sad hearts they shall for ever haue :
 And by thy wrath pursude they shall be driuen,
 Till they are chased out from vnder heauen.

Lament. 4.

As in the two first Elegies, the Prophet here begins by way of exclamation ; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamity : as *Printes, Priess, men, women, and children*. Secondly, by parallelling their estate with that of bruis Creatures, and their punishment with Sodoms. Thirdly, by shewing the horriblie effects which followed this calamity, as the Nobilitie being driuen to clasp themselves from the droughth, and want to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewairde. Secondly, declareth the vanitee of relying on temporal consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Anter-Juries. Fourthly, propheeteth, that euer Christ was to suffer the fury of their malice, before Gods wrath could bee appeased. And lastly, assureth that the Church shall bee at length delivered, and her enemies rewarded according to their wickednesse. This Song may bee sung, to set before our eyes the crueltie of Gods wrath against sinne, to winne us to repentance, and to comfort us upon our conuersions.

SONG XXVII.

Sing this as the first Song.

How dimme the *Gold* doth now appearre !
 (That *Gold* which once so brightly shone)
 About the *Citic* here, and there,

The

The *Sanctuarie-Stones* are throwne,
 The Sonnes of *Sion* late compar'd
 To *Gold* (the richest in esteeme)
 Like Potsheards are without regard,
 And base as earthen vessells seeme.

2

The Monsters of the Sea haue care,
 Their breasts vnto their young to giue :
 But crueller my people are ;
 And *Estrige-like* in Desarts liue.

With thirst the Sucklings tongues are drie ;
 And to their parch'd roofer they cleave :
 For bread young children also cry ;
 But none at all they can receiue.

3

Those that were vs'd to daintie fare,
 Now in the streets halfe starued lie ;
 And they that once did scarlet weare,
 Now dung-hill rags about them tie ;
 Yea, greater plagues my peoples crime
 Hath brought on them, then *Sodome* were,
 For, that was sunke in little time ,
 And no prolonged death was there.

4

Her *Nazarites*, whose whitenesse was
 More pure, then either Milke or Snow ;
 Whose ruddinessse did *Rubies* passe ;
 Whose veines did like the *Saphire* shew ;
 Now blacker then the coale are growne ;
 And in the streets vndeeme are they ;
 Their flesh is clung vnto the bone,
 And like a sticke is dri'd away.

5 *Sach*

5
Such therefore as the Sword hath slaine,
Are farre in better case then those,
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.

For, when my people were distrest,
Eu'n women (that should pittie take)
With their owne hands their children drest,
That so their hunger they might slake.

6

The Lord accomplisht hath his wrath ;
His fierce displeasure forth is powr'd ;
A fire on Sion set he hath ,
Which eu'n her ground-worke hath deuour'd ,

When there was neither earthly King ;
Nor through the whole world , one at all ,
Thought any Foe to passe could bring ,
That the ~~city~~ Jerusalem should fall .

7

But this hath happened for the guilt
Of those that haue her Prophets bin ;
And those her wicked Priests that spilt
The blood of Innocents therin :

Along the Streets they stumbling went ;
(The blindnesse of these men was such)
And so with blood they were besprent ,
That no man would their Garments touch .

8

Depart, depart ('twas therefore sed)
From those pollutions get yee far :
So wandring to the Heathen fled ,
And said , there was ne biding there :

And

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Song 27.

23

And then the Lord hath now in wrath
Exil'd, and made despised lieue ;
Yea, sent their *Priests* and *Elders* hath ,
Where none doth honour to them giue.

9

And as for vs, our eies decei'd
With watching vaine relieves we haue,
Cause we expect a *Nations* aide,
That is vnable vs to saue.

For, at our heeles so close they be ,
We dare not in the streets appeare :
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow en ,
As swift as Eagles of the skie :
They o're the mountaines make vs runne ;
And in the Desarts for vs lie :

Yea, they haue *Christ* our life betraid ,
And caus'd him in their pits to fall ;
(Eu'n him) beneath whose shade we said .
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Hue* ,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs ;
Bedrunke , and hurle thy cloaths away .

For when thy punishments for sinnes
Accomplished, oh *Sion*, be ;
To visit *Edom* he beginnes
And publike make her shame will he .

G

Lament

Lament. 5.

N this Elegie the Prophet prayeth unto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them unto him, as distressed Orphans, Widomes, and Captives (by such humiliations) to win his compassion. Hee moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those under whose Tyrannie they were brought; and by the generalitie of their calamities, from which no sex, age, nor degree escaped. Then (generously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both give them grace to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, wee may sing unto God in the behalfe of manie particular Churches, euen in these times especially, if wee consider that misericordiall bondage which the Devil hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sins.

SONG X XVIII.

Sing this as the 5 Song.

I

O minde thou Lord, our sad distresse;
Behold and thinke on our reproach.
Our houses, Strangers doe possesse;
And on our heritage encroch.
Our Mothers, for their husbands grieue;
And of our fathers rob'd are we,
Yea, money we compel'd to giue,
For our owne wood and water be.

2

In persecution we remaine,
Where endlesse labour tire vs doth.
And we to serue for bread, are faine
To Egypt, and to Asbur both.
Our fathers er'd; and being gone,

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Song 28.

91

The burthen of their sinne we beare.
Eu'n Slaves, the rule o're vs haue won;
And none to set vs free is there.

3

For bread, our liues we hazard, in
The perills which the Desarts threat.
And, like an Ouen is our skin,
Both soild, and parcht, for want of meat.

In *Sion*, *Wines* defiled were,
Deflowered were their *Virgins* young,
(Through *Iudah's* Cities eu'ry where)
And *Princes* by their hands were hung.

4

Her *Elders* disrespected stood :
Her *Young-men* they for grinding tooke :
Her *Children* fell be beneath the wood ;
And *Magistrats* the Gate forsooke.
Their *Musieke*, *Young-men* haue forborne,
Reiyoicing in their hearts is none :
To mourning doth our dauncing turne :
And from our head the *Crowne* is gone.

5

Alas, that euer we did sinne !
For, therefore feeles our heart these *cares* ;
For that our eies haue dimmed bin ;
And thus the hill of *Sion* fares.

Such desolation there is seene ,
That now the *Foxes* play thereon :
But thou for euer, *Lord*, hast beene ;
And without ending is thy Throne.

G 2

50X

Oh, why are we forgotten thus ?
 So long time wherefore absents art ?
 Conuert thy selfe, oh LORD, to vs ;
 And we to thee shall soone conuert.

Renew, oh LORD, those Ages past,
 In which thy fauour we haue scene ,
 For, we extrimely are debas'd ,
 And bitter hath thine anger beeue.

The Prayer of Daniel. Dan. 9.4.

The Prophet Daniel in this Prayer beseecheth God to be merciful unto his people in Captivity ; And these four things are principally considerable therein. First an acknowledgement of Gods Powre, Injustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments and were therefore justly punished. Secondly, it is confessed that in their punishment is that which they deserved, so it is also the same that was foretold should come upon them. Thirdly, he beseecheth that God for his owne merces sake, and the sake of his Messias, would (neverthelesse) be merciful unto them, as well in regard he had heretofore gotten glory by delivering them ; as in respect they were his owne elect people, and were already become a reproach unto their Neighbours. This may be sung whensoever any of those Judgements are pronounced on the Common-Wealth, which the Prophets have threatened for Sinner ; or in our particular afflictions ; the bawing of which is applied in our Meditations.

SONG. XXX.

Sing this as the 22 Song.

LORD God Almighty, great and full of feare,
 Who alwaies art from breach of promise free ,
 And never failing to haue mercie there ,

Where

Where they obserue thy Lawes, and honour Thee.

We haue transgressed, and amisse haue done ;
We disobedient, and rebellious were.

For, from thy Precepts we astray are gone ;
And we departed from thy Judgments are.

2

We did thy Seruants Prophecies withstand,
Who to our *Dukes*, our *Kings*, and *Fathers* came ;
When they to all the People of the *Land*,
Proclaimed forth their message in thy *Name*.

In thee, oh *LORD*, all righteousnesse appeares,
But publike shame to vs doth appertaine ;
Eu'n as with them of *Iudah* now it fares,
And those that in *Jerusalem* remaine.

3

Yes, as to *Isr'el* now it doth befall ;
Throughout those *Lands* in which they scatt'red be ;
For that their great *Transgression*, wherewithall
They haue transgressed, and offended Thee :

To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth
Disgrace pertaine (oh *LORD*) for angring Thee :
Yet mercie, *LORD* our *GOD*, and pardon both,
To thee belong, though we rebellious be.

4

We, did (indeed) peruerstly disobey
Thy voyce (O *LORD* our *GOD*) & would not heare,
To keepe those *Lawes* thou didst before vs lay,
By those thy Seruants, who thy Prophets were.

Eu'n all that of the race of *Isr'el* be,
Against thy Law haue grievously misdone :
And that they might not listen vnto Thee,
They backward from thy voice O *LORD* are gone.

G 3

5 On

5
On them therefore, that Curse, and Oath descended,
Which in the Law of Moses written was ;
(The Servant of that God whom we offended ,
And now his speeches he hath brought to passe.

On vs, and on our Judges , he doth bring
That Plague, wherewith he threatened vs and them,
For, vnder Heau'n was never such a thing,
As now is faine vpon Ierusalem.

6

As Moses written Law doth beare record ,
Now all this mischiefe vpon them is brought.
And yet we praied not before the LORD ,
That leauing sinne, we might his Truth be taught.
For, which respect , the LORD in wait hath laid,
That he, on vs inflict this Mischiefe, might.
And sith his holy Word we disobeid ,
In all his doings he remaines vpright.

7

But now, O LORD our GOD , who from the Land
Of cruell Egypt brought thy people hast ;
And by the power of thy Almighty Hand ,
Atchieu'd a Name, which to this day doth last :

Though we haue sinned in committing ill ,
Yet LORD (by that pure Righteousnes in thee)
From thy Ierusalem, thy Holy Hill ,
Oh ! let thy wrathfull anger turned be.

8

For, through the guilt of our displeasing Sinne ,
And for our Fathers faults , Ierusalem ,
(Thy chosen people) hath despised bin :
And are the scourge of all that neighbour them.

Now

Now therefore, to thy *Servants* *praier* incline ;
 Heare thou his suit, O *GOD*, and let thy *Face*
 (Eu'n for the *LORD'S* deare sake) vouchsafe to shaine
 Vpon thy (now forsaken) *Holy-place*.

9

Thine *Eares* incline thou (O my *GOD*) and heare :
 Lift vp thine *Eies*, and vs O looke vpon ;
 Vs, who forsaken with thy *Citie* are ;
 That *Citie*, where thy *Name* is called on.

For, we vpon our selues presume not thus
 Before thy presence our request to make ,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie's* sake.

10

Lord heare (forgiue oh *Lord*) and weigh the same :
 Oh *Lord* performe it, and no more deferre ,
 (For thine owne sake my *God* ;) For, by thy *Name* ;
 Thy *Citie*, and thy people called are.

The Prayer of *Jonah*. *Jonah* 2.

Jonah flying from *God*, and being preserved in a *Fishes* *belly*, when he was cast into the *Sea*, made this *prayer* to praise *God* for delivering him in so great an extremesse. And the principall things remarkable therin are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets similitie application thereof, and the comfort it infstaed into him. Fiftly, the occasions drawing men into such perils. Sixthly, the vowe made upon his deliverance, and the reason of that vowe. This buriall of *Jonas* in the *Fishes* *belly*, and his deliverance from thence, was a type of the buriall and Resurreccction of our blessed Saviour, Matth.12.4. This *Praier* therefore we ought, not only to sing historically, to memorize this wondrous

workes of God; but to praise him also for the Resurrection of Christ, and rai-
sing Mankind from that fearefull and basseomelife gulf of perdition, wherin is
day swallowed up, without possibility of redeeming it selfe.

SONG. XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh L O R D ,
And thou wert pleased my complaint to heare,
Out from the bowels of the graue I roar'd ;
And to my voice thou didst encline thine eare :
For, I amid the raging Sea was cast ;
And to the bottome there thou plung'd me haſt.

2

The *Clouds* did round about me Circles make :
Thy waues and billows ouerflow'd me quite ;
And then vnto my ſelfe (alas) I ſaid,
I am for euermore depriu'd thy ſight .

Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eie.

3

Eu'n to my *Soule* the waters clos'd me had :
O're swallow'd by the Deepes I fast was pent :
About my head the weeds a wreath had made ;
Vnto the Mountaines bottomes downe I went ;
And ſo, that forth againe I could not get,
The Earth, an euerlaſting *Barr* had ſet.

4

Then thou, oh L O R D my G O D , then thou wert he,
That from corruption didſt my life defend.
For, when my *Soule* was like to faint in me,
Thou thither didſt into my thought descend.

And

And LORD, my prair shence to thee I sent,
Which vpward to thy holy Temple went.

3

Those who believe in vaine and foolish lies,
Despisers of their owne good safety be.
But, I will offer vp the Sacrifice
Of singing praises, with my voice, to thee,
And I will that performe which vow'd I haue ;
For, vnto thee belongs it, LORD, so saue.

The Prayer of Habakuk. Habak. 3.

IN this Petitionarie and Propheticall Hymne, the Delinquer of Mankind is first prayed for. Secondly, the glorious Majestie of his comming is described by excellent Allegories, & by Allusions so former deliuerances, vouchsafed to the Iewes. Thirdly, here is foretold, the overthrow of Antichrist, who shall be destryed by the Brightnesse of our Sauours comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresteth the joy, confidence, and safesie of the Elect of God, evn amid those terrors that shall awaie upon their Redemeers comming. This Song is to be sung historically, in commemoration of the Churches deliuerance by the first comming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliuerance, assured at his second comming. For, though the Prophet had somerewspell to the Iewes temporall deliuerance, that he might comfort the Church in those Times: Yet the Holy Ghost had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy Catholike-Church. And ther, and her Enemies doe the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Culhan, signifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement; better fite unto the Nature of those spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For, none are so fikelie scoured People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babylon.

SONG

SONG XXXI.

L

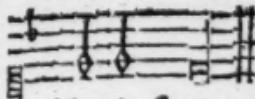
ORD, thy answer I did heare, And I grew

therewith afeard. When the times at fullest are,

Let thy worke be then declar'd. When the

time, LORD, full doth grow, Then in Anger

Mercie



Mercie showe.

God Almighty, he came downe ;
 Downe he came from *Theman-ward* :
 And the matchlesse *Holy-One*,
 From mount *Paras* forth appear'd,
 Heav'n ore-spreading with his *Raies*,
 And Earth filling with his praise.

3
 Sun-like was his glorious Light :
 From his Side there did appeare
 Beaming Raies that shined bright ;
 And his Powre he shrowded there :
 Plagues before his Face he sent :
 At his Feete hot Coales there went.

4
 Where he stood he measure tooke
 Of the Earth, and view'd it well :
 Nations vanish't at his looke :
 Ancient Hills to powder fell :
 Mountaines old cast lower were :
 For his waies eternall are.

5
 Gysian Tents I saw diseas'd ,
 And the Midian Curtaines quake.
 Haue the Floods, Lord, thee displeat'd ?

Dil

Did the *Flouds* thee angry make ?
was it else the *Sea* that hath,
Thus prouoked thee to wrath ?

6

For thou rod'st thy Horses there,
And thy fasing-Charrets through :
Thou didst make thy Bow appeare ;
And thou didst performe thy vow :
Yea, thine Oath and Promise past
(To the *Tribes*) fulfilled hast.

7

Through the *Earth* thou Rifts didst make
And the *Rivers* there did flow :
Mountaines, seeing thee, did shake ;
And away the *Flouds* did goe.
From the *Deepe* a voice was heard ;
And His hands on high he rear'd.

8

Both the *Sunne* and *Moon* made stay ,
And remou'd not in their *Spheares* :
By thine *Arrowes* light went they ,
By thy brightly shining *Spheares* :
Thou in wrath the *Land* didst crush ,
And in rage the *Nations* thresh.

9

For thy *Peoples* safe reliefe ,
With thy *Christ* for aide went'st thou :
Thou hast also pierc't the *Chief*
Of the sinfull *H* v*bold* through ;
And displaid them, till made bare
From the *Feote* to *Necke* they were.

10

Thou, with Iauelins of their owne,
 Didst their Armies Leader strike.
 For, against me they came downe,
 To deuoure me, whirle-winde like.
 And they ioy in nothing more,
 Then vnseene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
 And didst ride thy Horses there,
 Where great heaps of Water lay.
 I, the newes thereof did heare :
 And the voice my Bowells shooke ;
 Yea, my *Lips* a quivering tooke.

12

Rottennesse my bones possesse,
 Trembling feare possessest me,
 I that troublous day might rest.
 For, when his approaches be
 On-ward to the *People* made,
 His strong *Troups* will them invade.

13

Bloomelesse shall the *Fig-tree* be :
 And the *Vine* no fruite shall yelds
 Fad shall, then, the *Olme-tree* :
 Meat shall none be in the *Field*.
 Neither in the *Fold*, or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be :
 And, in him I will delight :
 In my GOD that saueth me :

GOD

GOD the LORD, my onely might,
Who, my Fcet so guides, that I
Hind-like, pace my Places high.

THE HYMNES OF THE new Testament.

THese five that next follow, are the *Hymnes* of the *New-Testament*. Betwene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thankgiuings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* propheticall forthewing those Mysterie which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore the *Euangelicall Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the Meanes of obtaining it.

Magnificat. Luk. 1. 46.

THe blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy Ghost conceuened one Redeemer Iesu Christ in her womb, was made fruitfull also, in her Soule, by the overshadowing of that Holy Spirit: and therupon, brought forth this Euangelicall and Prophetical Hymne. Wherein, three things are principally observable. First, she prayeth God for his particular mercies, and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed unto the Seed of Israel, according to what was promised to Abraham. This is the first Euangelicall Song: and was

you indited by the Holy-Ghost, not only to be the blessed Virgines Thanksgiving; but to be sung by the whole Catholike Church also, (whom she typeth) to praye God for our Redemption, and Exaltation. And therefore, it is worthily inserred into the Liturgie, that it may be perpetually, and reverently sung.

SONG. XXXII.

Sing this as the 3 Song.

THat magnifi'de the LORD may be,
My Soule now vndertakes ;
And in the God that saueth me,
My Spirit merry-makes.
For, he vouchsafed hath to view
His *Handmaides* poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

³
Great things for me Th' *Almighty* does,
And Holy is his Name :
From Age to Age he mercie shewes
On such as feare the same.
He by his *Arme* declard his might :
And this to passe hath brought ;
That now the *Proud* are put to flight,
By what their hearts haue thought.

³
The *Mightie* plucking from their Seat ;
The *Poore* he placed there :
And for the *Hungrie* takes the meat
From such, as *Wealthy* are.
But, vndering Mercie, he hath shew'd

His Servant Isr'el grace :
As he to our Forefathers vow'd ;
To Abraham, and his Race.

Benedictus, Luk. 1. 68.

Zacharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redemers Incarnation ; sang the second Evangelicall Hymne : In which, two things are considerable. First, hee blesseth God, because, through the comming of Christ, all the promises made unto the Patriarchs and Prophets were fulfilled, for the salvation of his People. Secondly, he declareth the Office and Dusse of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worshiped inserter into the Liturgie also, and we ought therefore to sing it reverently in memoriall of our Sauours Incarnation ; and to praise God, both for the fulfilling of his promises : and for that meane of our Evangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

1. Left be the God of Israel :
For he his People bought,
And in his Servant Davids house,
Hath great Salvation wrought.
As by his Prophets he foretold,
Since time began to be :
That from our Foes we might be safe,
And from our Haters free.

2.

That he might shew our Fathers Grace,
And bear in minde the same,
Which by an Oath, he vow'd unto

Our

Our Father Abraham ;
 That from our Aduersaries freed ,
 We serue him fearelesse might ,
 In righteousnesse , and holinesse ,
 Our life time in his sight .

3

And (of the Highest) thee , oh Child !
 The Prophet , I declare ,
 Before the Lord , his face to goe ;
 His comming to prepare .
 To teach his People how they shall ,
 That safety come to know ,
 Which by remission of their sinnes ,
 He doth on them bestow .

4

For , it is through the tender loue ,
 Of God alone , whereby ,
 That Day-Spring hath to visit vs ,
 Descended from on high ;
 To light them who in darknesse sit ,
 (And in Death's shade abide ,)
 And in the blessed way of Peace
 Their wandring Feete to guide .

The Song of Angels. Luk. 2. 13.

This is the third Euangelicall Song mentioned in the New Testament ;
 and it was sung by a Quire of Angells (at the birth of our blessed Saviour
 Jesus Christ) whose rejoicing shall bee made compleat by the redemp-
 tion of mankind . In this Song they first gloriifie God , and then proclaim
 that happy Peace and reconciliation , which his Sonnes Nataitie should bring
 unto the World , rejoicing thereon ; and in that unspeakable good will ,

and deare Communion, which was thereby establisched betweene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.

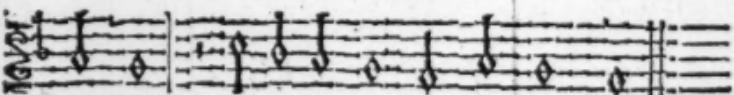
SONG. XXXIV.



Hus Angells sung, and thus sing we ; To GOD



on high all glorie be : Let him on Earth his Peace



bestowe , And vnto men his Fauour shew.



Nunc

Nunc Dimittis. Luk. 2. 29.

THE fourth Evangelical Hymne is this of Symeon; who being in expectation of the coming of the Messias (which according to Daniels 70 yeres, was in those daies to be accomplished) it was revealed unto him, that hee should not die till hee had seene Christ. And accordingly, hee coming into the Temple by the Spirits infigation (when hee was presented there as the Law commanded) both beheld and embrased his Redeemer. In this Song therefore be glorified God, for the fulfilling of his promise made unto him; and to fully confesseth Iesus Christ, before all the people. In meeting this Hymne, wee ought also to confess our Redeemer. For Symeon was as it were the Churches Speaker: and hath for us expressed that darkfull day, wherewithall we should bee filled, when God enlightens us with knowledge and spirituall vision of our Saviour.

SONG. XXXV.

Sing this as the third Song.

Grant now in peace (that by thy leave)
 I may depart, oh Lord:
 For, thy *Saluation* scene I haue,
 According to thy *Word*.
 That which prepared was by Thee,
 Before all Peoples sight,
 Thy *Israels* Renowne to be:
 And to the *Gentiles* Light.

The Song of Moses, and the Lambe. Reu. 15. 3.

THE fifth and last Song, recorded in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe; being indeede, the first of that triumph Song, which the Saints, and blessed Martyres shall sing unto the honour of that Lambe of God which takeith away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the increase

increase of their owne comfort, when they perceive the power of the Almighty any way manifested upon has Adversarie. It may bee repeated also among our greatest persecutors, to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall have cause to make vse of this Hymne with a perfett rejoicing.

SONG. XXXVI.

Sing this as the 23. Song.

1
OH. thou *Lord*, thou God of might,
 (Who lost all things worke aright)
 Whatsoe're is done by thee,
 Great and wondrous prooues to be.

2
 'True thy waies are, and direct,
Holy King, of *Saints elect*.
 And (oh therefore) who is there,
 That of thee, retaines no feare ?

3
 Who is there that shall denye,
 Thy great *Name* to glorifie ?
 For thou *Lord*, and thou alone,
 Art the perfect *Holy-One* :

4
 In thy presence, *Nations* all
 Shall to adoration fall.
 For, thy judgments now appeare,
 Vnto all men what they are.

*Here end the Hymnes of the New
 Testament.*

The

Almighty
aid also a-
er us, that
hane cause

The X Commandements. Exod. 20.

Although the Decalogue be not originally in verse ; yet among us it hath
been heretofore usually sung : because therefore it may bee a meenes to
put these Preceptis somewhat the Ofinner to remembrance, make them
most frequently repeated, and stir up those who sing and heare them, to
the better performance of their duties : They are here also inserted, and fit-
tingly bee sung.

SONG. X XXVII.

Sing this as the fourth Song.

THE Great Almightye spake ; And thus said he ;
I am the LORD thy GOD ; and I alone
From cruell Egypts thralldome set thee free :
And other GODS but Me thou shalt haue none.

*Hau mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,
Of ought on earth, aboue it, or below :
A Carued Worke thou shalt not bow before ;
Nor any worship on the same bestow.

For, I thy GOD, a icalous GOD am knowne :
And on their Seed, the Fathers sinnes correct,
Vntill the third and fourth Descent be gone :
But them I alwaies loue that me affect.

*Hauemercy L O R D, and so our hearts encline,
That we may keepe this blessed Law of thine.*

The *Name* of GOD thou neuer shalt abuse,
By swearing, or repeating it in vaine:
For, him that doth his *Name* prophanelly vse,
The LORD will as a guiltie one arraigne.

Hau mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

To keepe the Sabbath holy beare in minde,
Sixe daies thine owne affaires apply thou to:
The seuenth is Gods owne day for rest assignd,
And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast* ;
Nor he that *Guest-wife* wi h thee doth abide :
For, after six daies labou: GOD did rest,
And therefore he that day hath sanctifi'de.

Hau mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

See, that vnto thy *Parents* thou doe glue
Such honour a: the *Child* by duty owes,
That thou a long and blessed life maist live
Within the *Land*, the LORD thy GOD bestowes.

Hau mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

Thou shalt be wary that thou no man *say* :
Thou shalt from all *Adulterie* be cleare :
Thou shalt not *Steale* anothers Gool away :
Nor *Witnessse* false against thy Neighbour beare.

Have mercie LORD, and so our hearts incline,
That wee may keepe this blessed Law of thine.

With what is thine remaining well apaid :
Thou shalt not coues what thy Neighbours is,
His House, nor Wife, his Seruant, Man, nor Maides,
His Ox, nor Asse, nor any thing of his.

Thy mercie LORD, thy mercie let vs haue,
And in our hearts these Lawes of thine engrauie.

The Lords Prayer. Mat. 6. 7.

THE Lords Praier hath beeene awitiently, and vsually sene also; and to that purpose was here before both translated and paraphras'd in Verie; which way of expreſſion (howſoever ſome weake iudgments haue condemned it) doth no whit diſparage or miſleſte me a Praier. For, David made many praies in verie: And, indeede, meaured words were firſt denied and uſed to expreſſe the Praies of God, and Petitions made to him. Yea, thofe are the awitient and proper ſubiects of Poetrie, as appears throughout the Sacred wriſt, and in the firſt humane Anthoytis. Verie, therefore, diſhonours me diuine ſubiects: But thofe men doe prophanie and diſhonour Verie, whoe uſe it on vaine and meere prophanie expreſſions. The ſtate and uſe of thi Praier is ſo frequently treaſed of, that I thinke I ſhall haue neede to ſuffiſon in thiſt place.

SONG. XXXVIII.

Sing thiſt as the thiſt Song.

O Vr Father which in heauen art ;
We sanctifie thy Name:
Thy Kingdome come: Thy Will be done
In heau'n and earth the ſame:
Gue vs thiſt day our Daily bread:
And vs Forgiue thouſo;

As we on them that vs offend,
 Forgiuenesse doe bestow :
 Into Temptation lead vs not ;
 But vs from euill free.
 For thine the Kingdome, Power, and praise,
 Is, and shall euer bee.

The Apostles Creed.

THE effect and use of this Creed is so generally taught, that this Preface need not bee enlarged : And as touching the singing and versifying of it; that which is said in the Preface to the Lords Prayer may serve for both.

SONG. XXXIX.

IN GOD the Father I beleue ;
 Who made all Creatures by his Word ;
 And true beliefe I likewise haue
 In Iesu Christ, his Sonne, our LORD :
 Who by the Holy Ghost conceiu'd,
 Was of the Virgin Marie borne :
 Who meekly Pilat's wrongs receiu'd,
 And crucified was with scorne.

2
 Who di'de, and in the graue hath laine ;
 Who did the lowest Pit descend :
 Who on the third day rose againe,
 And vp to heauen did ascend
 Who at his Fathers right-hand there,
 Now throned sits, and thence shall come,
 To take his seat of judgement here ;
 And giue both quicke and dead their doome.

I, in the *Holy Ghost* believe,
 The *holy Church* *Catholike* too,
 (And that the *Saints* *Communion* have.)
 Undoubtedly beleeue I doe.

I well assured am likewise,
 A pardon for my sinnes to gaine ;
 And that my *Flesh* from *death* shall rise,
 And *everlasting* life obtaine.

A Funerall Song.

The first Stanza of this Song is taken out of S. Iohannes *Gospel*, Cap. 11., Ver. 25, 26. The second Stanza Job 19. 25, 26, 27. The third Stanza, 1. Tim. 6. 7. and Job 1. 21. The last Stanza, *Reuelation* 14. 13. And in the order of Buriall appointed by the *Church of England* it is appointed to be sung or read, as the Minister pleaseth : That therefore it may be the more conveniently used either way, according to the *Churches* appointment, it is here turned into *Lyricke Verse*. It was ordayned to comfort the *Lying*, by putting them in mind of the *Resurrection*, and of the *happynesse* of those, who dye in the *faith* of Christ *Iesus*.

SONG. XL.

Sing this as the ninth Song.

I
 Am the Life (the L O R D thus saith)
 The *Resurrection* is through me ;
 And whosoe're in me hath Faith,
 Shall live, yea though now dead he be :
 And he for euer shall not die,
 That living doth on me relye.

2 That

2

That my *Redeemer* liues I weene,
 And that at last I rais'd shall be
 From Earth, and, couer'd with my skinne
 In this my *Flesh*, my *GOD* shall see.

Yea, with these *Eies*, and these alone,
 Eu'n I my *GOD* shall looke vpon.

3

Into the *World* we naked come,
 And naked backe againe we goe:
 The *LORD* our wealth receiue we from,
 And he doth take it from vs too:

The *LORD* both wils and workes the same;
 And blesstid therefore be his *Name*.

4

From *Heau'n* there came a voyce to me,
 And this it wil'd me to record;
 The *Dead* from henceforth blesstid be,
 The *Dead*, that dieth in the *LORD*:
 The *Spirit* thus doth likewise say;
 For, from their *Workes* at rest are they.

The Song of the three Children.

THIS Song hath beeene anciently vted in the Liturgie of the Church, as profitable to the stirring vp of Devotion, and for the prays of God. For, it earnestly calleth vpon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirites, and reasonable Creatures, with those also that are unreasonablie, and unprofitable. And this speakeing to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obediencie which Beasts, and innumerable Creatures continue toward God, according to the law imposed at their Creation, men might be proued to remember the honour and prays, which they ought to ascribe unto their Almighty Creator, as well as all his other creatures.

SONG.

SONG. XL.

O H all you *Creatures* of the **LORD**, You *Angels*

of the **GOD** most high; You *Heav'ns* with what you

doe afford; And *Waters* all aboue the *skie*:

Blesse yee the **Lord**, him *praise*, *adore*, And *magnifie* him

EUREMUS 1676.



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Of God you euerlasting Powres,
 Sunne, Moone, and Starres, so bright that shew ;
 You soaking Deawes, you dropping Showres ;
 And all you Winds of God that blow :

*Blesse ye the L O R D , him praise, adore,
 And magnifie him euermore.*

3

Thou Fire, and what doth heat containe ;
 Cold Winter, and thou Summer faire ;
 You blustring Stormes of Haile and Raine ;
 And thou the Frost-congealing Ayre :

*Blesse ye the L O R D , him praise, adore,
 And magnifie him euermore.*

4

Oh praise him both you Ice and Snow ;
 You Nights and Daises, doe you the same,
 With what or Darke or Light doth shewe ;
 You Clouds and eu'ry shining Flame :

*Blesse ye the L O R D , him praise, adore,
 And magnifie him euermore.*

5

Thou Earth, you Mountaines, and you Hils,
 And whatsoeuer thereon growes ;
 You Fountains, Rivers, Springs, and Rills ;

You

You Seas, and all that abbes, or flowes :
 Bleſſe ye the LORD, him praife, adore,
 And magnifie him euermore.

6

You Whales, and all the Water yeelds ;
 You of the Feather'd airy breed ;
 You Beasts and Cattle of the Fields ;
 And you that are of Humane feed :
 Bleſſe ye the LORD, him praife, adore,
 And magnifie him euermore.

7

Let Israel the LORD confesse ;
 So let his Priests, that in him trust ;
 Him let his Servants also bleſſe ;
 Yee, Soules and Spirits of the Iust :
 Bleſſe ye the LORD, him praife, adore,
 And magnifie him euermore.

8

You blessed Saints, his praifes tell ;
 And you that are of bumble hearts,
 With Ananias, Misael ;
 And Azarias (bearing part)
 Bleſſe ye the LORD, him praife, adore,
 And magnifie him euermore.

The Song of S. Ambrose, OR Te Deum.

This Song, commonly called Te Deum, or the Song of S. Ambrose, was re-pealed at the baptizing of S. Augustine: And (as it is recorerd) was impoide at that very time by those two Reverend Fathers, answering one another, as it were by immediate inspiration. It is one of the most auncient Hymnes of the Christian Church, extellently praising and confessing the bleſſed

set Trinitie : and therefore is daily and worthily made use of in our Litur-
gie, and reckoned among the sauer Hymnes.

SONG. XLII.

Sing this as the 44. Song.

WE praise Thee G O D , we knowledge thee,

To be the L ORD , for euermore :

And the eternall Father we,

Throughout the earth, doe thee adore :

All *Angells* , with all powers within

The compasse of the Heauens high ;

Both *Cherubin* , and *Seraphin* ,

To Thee perpetually doe cry .

2

Oh holy, holy, holy-one ;

Thou L ORD , and G O D of Sabbath art ;

Whose praise, and Maestic alone

Fills Heau'n, and Earth in euery part :

The glorious Troupe *Apostolike* ;

The *Prophets* worthy Companie ;

The *Martyrs* Armie royll eke

Are those, whom thou art praised by .

3

Thou through the holy *Church* art knowne ,

The Father of vnbounded powre :

Thy worthi v, true, and onely Sonne :

The *Holy-Ghost* the Comfortour :

Of Glory thou, oh *Christ* , art King ;

The Father's Sonne, for euermore ;

Who men from endlessle death to bring ,

The *Virgins* wombe didst not abhorre .

4. Who

4
 When Conquerour of Death thou wert,
 Heau'n to the Faithfull openedist thou ;
 And in the *Fathers* glorie art
 At Gods right-hand enthroned now :
 Whence wee beleue, that thou shalt come ;
 To judge vs in the day of wrath.
 Oh, therefore helpe thy Seruants, whom
 Thy precious blood Redeemed hath.

5
 Them with those *Saints* doe Thou record,
 That gaine eternall glory may.
 Thine *Heritage*, and *People* LORD,
 Save, bleste, guide, and aduance for aye :
 By vs thou daily prais'd hast beene ;
 And we will praise Thee without end.
 Oh, keape vs, LORD, this day from sinne ;
 And let thy Mercie vs defend.

6
 Thy mercie, LORD, let vs receiue,
 As we our trust repose in thee :
 Oh LORD, in thee I trusted haue ;
 Confounded never let me be.

Athanasius Creed, or Quicunque vult.

This Creed was composed by Athanasius (after the wicked heresie of Arius had (preddie selfe through the world) that so the Faith of the Catholicke Church, concerning the Mysterie of the blessed Trinitie, might be better unierstand, and professed, to the ouerthrow and preuenting of Ariasime, or the like heresie. And to the same purpose it is appointed to be recitenge upon certaine dayes of the yeere in the Church of England.

SONG

SONG XLIII.

Sing this as the third Song,

Those that will saued be, must hold,
 The true Catholike Faith,
 And keepe it wholly, if they would
 Escape eternall death.

Which Faith a *Trinitie* adores
 In *One* ; and *One* in *Three* :
 So, as the *Substance* being *one*,
 Distinct the *Persons* be.

2

One *Person* of the *Father* is,
 Another of the *Sonne* ;
 Another of the *Holy Ghost* ,
 And yet their *Godhead* one :
 Alike in *glorie* ; and in their
 Eternitie as much :
 For, as the *Father*, both the *Sonne* ,
 And *Holy Ghost* is such.

3

The *Father* uncreate, and so
 The *Sonne*, and *Spirit* be :
 The *Father* he is *Infinite* ;
 The other two as *He*.
 The *Father* an *Eternall* is,
 Eternall is the *Sonne* :
 So is the *Holy Ghost* ; yet, these
 Eternally but *One*.

4

Nor say we there are *Infinites*,

Or

Or uncreated Three,
For, there can but one Infinite,
Or uncreated be.
So Father, Sonne, and Holy-Ghost;
All three Almighties are ;
And yet, not three Almighties tho,
But onely One is there.

5

The Father likewise GOD and LORD :
And GOD and LORD the Sonne ;
And GOD and LORD the Holy-Ghost,
Yet GOD and LORD but One.
For, though each Person by himselfe,
We GOD and LORD confesse :
Yet Christian Faith forbids that we
Three GODS or LORDS professe.

6

The Father nor begot , nor made ;
Begot (not made) the Sonne ;
Made, nor begot the Holy-Ghost,
But a Proceeding-One.
One Father, not three Fathers then :
One only Sonne, not three ;
One Holy Ghost we doe confesse,
And that no moe they be.

7

And lesse, or greater then the rest,
This Trinitie hath none ;
But they both Coeternal be,
And equall eu'ry one.
He therefore that will sau'd be,
(As we haue said before)

I

Muſt

Must *One* in *Three*, and *Three* in *One*,
Beleeue, and still adore.

8

That *Iesus Christ* incarnate was
He must beleeue with this ;
And how that both the *Sonne of GOD*,
And *GOD* and *Man* he is.
GOD, of his *Fathers* substance pure ;
Begot ere *Time* was made ;
Man, of his *Mothers* substance borne,
When *Time* his fulness had.

9

Both perfect *GOD* and perfect *Man*,
In *Soule*, and *Flesb*, as we :
The *Fathers* equall, being *God* :
As *Man*, beneath is *He*.
Though *God* and *Man* ; yet but one *Christ* :
And to dispose it so,
The *Godhead* was not turn'd to *Flesh*,
But *Manhood* tooke thereto.

10

The *Substance* *unconfus'd* ; He one
In *Person* doth subsist :
A *Soule* and *Body* make one *Man* ;
So *God* and *Man* is *Christ* :
Who suffered, and went downe to *Hell*,
That we might sau'd be ;
The third day he arose againe,
And *Heau'n* ascended he .

11

At *God* the *Fathers* right-hand, there
he sits, and at the *Doomes*,

He

He to adiuge both quicke and dead,
From thence againe shall come.
Then all men with their Flesh shall rise,
And he account require.
Well doers into Blisfe shall goe,
The Bad to endlesse Fire.

Veni Creator.

This is a verie ancient Hymne composed in Latine Rime, and commonly called Veni Creator; because those are the first words of it. By the Commandement of our Churche is commanded to be said or sung at the Consecration of Ecclesiastes, and at the Ordination of Ministers, &c. It is therefore here published fitte for singable, and is the same kind of measure which is bath in Latine.

SONG. XLIII.

Come Holy-Ghost, the Maker, come; Take in
the Soules of thine thy place: Thou whom our
Hearts

Hearts had been from, Oh, fill them with thy
 heauenly grace. Thou art that Comfort from aboue,
 The highest doth by gift impart; Thou spring
 of Life, a fire of Love, And the anointing Spirit art:

2 Thou

3
 Thou in thy *Gifts* art manifold,
 GODS right-band *Finger* thou art, **LORD** :
 The *Fathers* promise made of old ;
 Our tongues enriching by the *Word*.

Oh ! give our blinded *Sences* *Light* ;
 Shed *Love* into ech heart of our ,
 And grant the *Bodies* feeble pligt,
 May be enabled by thy powre.

3
 Farre from vs drive away the *Fee* ,
 And let a speedy *Peace* ensue ;
 Our *Leader* also be, that so
 We cu'ry danger may eschew.

Let vs be taught the blessed *Creeds*
 Of *Father*, and of *Sonne*, by *Thee* :
 And how from *Both* thou dost proceede,
 That our *Belief* it still may be.

To *Thee*, the *Father*, and the *Sonne* ;
 (Whom past and present times adore)
 The One in three, and Three in One ,
 All glorie be for evermore.

Here ends the first Part of the *Hymnes*
 , and *Songs* of the *Church*.

Hearts had being from, Oh, fill them with thy
 heauenly grace. Thou art that Comfort from aboue,
 The highest doth by gift impart; Thou spring
 of Life, a fire of Love, And the anointing Spirit art:

2 Thou

3

Thou in thy *Gifts* art manifold,
 GODS right-band Finger thou art, **LORD** :
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 May be enabled by thy powre.

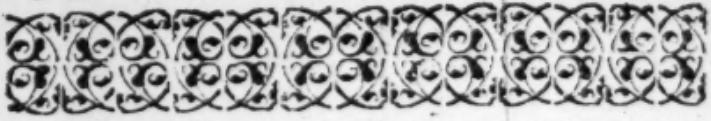
3

Farre from vs driue away the *Fee* ,
 And let a speedy *Peace* ensue ;
 Our *Leader* also be, that so
 We eu'ry danger may eschew.

Let vs be taught the blessed *Creeds*
 Of *Father*, and of *Sonne*, by *Thee* :
 And how from *Both* thou dost proceede ,
 That our *Believe* it still may be.

To *Thee*, the *Father*, and the *Sonne* ;
 (Wisdom past and present times adore)
 The One in three, and Three in One ,
 All glorie be for euermore.

Here ends the first Part of the *Hymnes*
 and *Songs of the Church*.


**THE SECOND PART
OF THE HYMNES
and SONGS of the
CHVRCH.**

The Preface.

Everything hath his Season, saith the Preacher, Eccl. 3. And S. Paul admiseth, that all things shold be done *Humbley*, in *Oration*, and to *Edification*, 1. Cor. 14. Which Counsell the Church religiounly heeding (and how by observation of *Times*, and other circumstances, the memorie and capacities of weake people were the better assited;) It was provided, that there shold be Annually *Commemorations* of the principall *Mysteries* of our Reception: And certaine particular daies were dedicated to that purpose; as high as might be ghesed (for the most part) vpon those very seasons of the yeare, in which the feuerall *Mysteries* were accomplished. And, indeed, this is not that Heathenish or Idolatrous heeing of *Times*, reprehended in *Isaiah* 47. Nor such a Lewith, or superstitious observation of *Days*, and *Moneys*, and *Times*, and *Years*, as is reproved by S. Paul, Gal. 4. Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warra-table observation, profitably ordained, that things might be done in order; that the vnderstanding might be the better edified: that the memorie might be the ostuer refreshed; and that the devotion might be the more stirred vp.

It is true, *that we ought to watch every houre*: But if the Church had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, wold hardly watch one houre. And therefore those, who have zeale according to knowledge, doe not onely religiounly obserue the Churches appointed *Times*; but doe by her example voluntarily also appoint vnto themselves certaine daies, and houres of the day for Christian exercises

entiles. Neither can any man suppose this commendable obseruation of *Pauls* (either burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, belieue, that the *Seruice of God is perfect freedome*. Wee perswade not, that *every day* is more holy then another in his owne nature: but admonish that those be reverently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied, that euē those who are but coldly affected to the *Churche* ordinances in this kinde, doe neuerthelesse often apprehend the *Mystery of Christis Nativitie and Passiē*, vpon the daies of commemora-*ting* them, much more fellingly then at other times; and that they forget allō some other *Mysteries* altogether, vntill they are remembred of them by the distinction, and obseruation of times vſed in the *Churche*.

These things considered; and because there be many, who through ignorance rather then obstinacie, have neglected the *Churche* ordinance in this point, here are adde i (to those Songs of the *Churche*, which were either taken out of the *Cannicall Scripture*, or anciently in vſe) certaine other spirituall *Songs* and *Hymns*, appropriated to those *Daies* and *Occasions* which are most of seruable throughout the yeare. And before each fearell *Hymne*, is prefixed a briefe *Preace* also to declare their vſe, and the purpō of each *Commemoration*. That such, who have herto fore through ignorance contemned the *Churche* discipline therein, might behould themselves more reverently hereafter, and learne not to speake euill of those things they understand not.

Aduent Sunday.

The Aduent is that for Christmas, which Iohn Baptist was to Christ *(even a Preacher for reparation)* And it is calle the Aduent (which signifieth *Coming*) because the Churche did vnsuply from that time vntill the Natiuitie to commemmorate the gēnerall *comings* of Christ, and shew the people concerning them. Which *Coming* are these, and the like: His Concep-*tion*, by which he came into the Virginis vmbre: His Natiuitie, by which he came (as it were) further into the world: His *comming to Preach in his owne Person*: His *comming by his Ministers*: His *comming to Ierusalem*: The *comming of the Holy-Ghost*: His *Spirituall sending* whiche he *will affit into the hearts of euerie Regenerate Christian*: And finally, the *last Coming of his, which shal be unto judgement*, &c. All which *Com-*
ming,

W^{is}tings are comprehended in these three; his *Coming* to men, into men, and against men: to men, by his Incarnation; into men, by Grace; against men, to Judgement.

SONG X L V.

Sing this as the ninth Song.

¹
WHEN Jesus Christ incarnate was,
To be our Brother then came He,
When into vs he comes by grace,
Then his beloued Spouse are wee:
When he from Heau'n descends agen,
To be our Judge returnes he then.

²
And then, despaire will those confound,
That his first *Comings* nought regard;
And those, who till the *Trumpes* sound,
Consume their Leasures vpprepar'd:
Curst be those pleasures, cry they may,
Which droue the thought of this away.

³
The *Lewes* abjected yet remaine,
That his first *Alarms* heeded not;
And those ffe *Virgins* knockt in vaine,
Who to prouide them Oyle forgot:
But safe and blessed those men are,
Who for his *Comings* doe prepare.

⁴
O let vs therefore watch and pray,
His times of *Visiting* to know;
And liue so furnisht, that we may,
With him vnto his *wedding* goe:

Yea,

Yea,
LetAnd so
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nt of the
W^{is}th ch
bly rea

Yea, though at midnight he should call,
Let vs be readie, *Lampes*, and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a *Guest*
Within our hearts may pleasure find :
And we bid *welcome* with good cheare
That *Comming* which so many feare.

6

Oh come, LORD Iesu, come away ;
(Yea, though the world it should deterre)
Oh let thy Kingdome come we pray,
Whose *comming* most too much deferre:
And grant vs thereof such foresight,
It come not like a *Theefe* by night.

Christmas Day.

This Day is worthily dedicated to be observed in remembrance of the blessed Nativitie of our Redeemer Iesu Christ. At which time it pleased the Almighty Father to send his ouely begotten Sonne into the world for our sakes; And by an unspakeable union to sygne in one person God and Man, without confusione of Natures, or possiblitie of separation. To exprefse therefore our thankfullnesse, and the joy wee ought to haue in this loue of God : there hath bene anciently, and is yet continued in England (about other Countries) a neighbourly and plenisfull hospitalitie, in summing and (without imputation) receyving unto our well furnishit Tables, our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and eucrease of amitie and freehearted kindnesse among vs. But most of all to the refreshinge of the bowells of the Poore (being the most Christian vse of such Festivals) Which charitable, and good English custome, hath of late beene seasonably readvanced by his Maiesties gracious care, in commanding our Nobilitie

sic

tie and Gentry to repaire (especially as such times) to their Country Mans-
ions.

SONG. XLVI.

¹
As on the night before this happy Morne,
 A blessed Angell vnto Shepheards told,
 Where (in a Stable) he was poorly borne,
 Whom, nor the earth, nor Heau'n of heau'ns can hold:
 Through Bethlehem rung
 This newes at their retурne;
 Yea, Angells sung,
 That God with vs was borne:
 And they made mirth because we should not mourne.

CHORVS.

Their Angell-Caroll sing we then,
 To God on high all glorie be,
 For Peace on earth bestoweth he,
 And sheweth fauour unto men.

²
 This fauour Christ vouchsafed for our sake,
 To buy v. Thrones, he in a Manger lay.
 Our Weakenesse tooke, that we his Strength might take,
 And was disrob'd, that he might vs array:
 Our flesh he wore,
 Our Sinnes to weare away.
 Our Curse he bore,
 That we escape it may.
 And Weps for vs, that we might sing for aye.

CHO-

CHORVS.

With Angells therefore sing agen,
 To God on high all glorie be ;
 For Peace on Earth befloweth he ;
 And sheweth fauour unto men.

Another for Christmas day.

S O N G. X L V I I .

A

Song of Ioy unto the Lord we sing, And publish
 forth the Fauours he hath showne : We sing his
 praise, from whom all Ioy doth spring, And tell
 abroad

abroad the wonders he hath done; For, such were

neuer since the world begun. His loue therefore, oh

let us all confess, And to the Sonnes of men his workes

express.

express.

3. B5

As on
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And
His Lou
And to

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And

²
As on this Day, the Sonnes of God was borne :
The blessed Word was then incarnate made ;
The Lord, to be a Seruant held no scorne ;
The Godhead was with humane nature clad ;
And Flesh, a Throne aboue all Angells had.

*His Loue therefore, oh let vs all confess,
And to the Sonnes of men his workes express.*

³
Our Sinne and Sorrows on himselfe he tooke ,
Owes his blise and goodnes to bestow.
To visit Earth, he Heauen a while forsooke :
And to aduance vs high, descended low ;
But with the sinfull Angells dealt not so.

*His Loue therefore, oh let vs all confess,
And to the Sonnes of men his workes express.*

⁴
A Maid conceiu'd, whom Man had never knowne :
The Fleere was moistned where no raine had beene :
A Virgin she remaines, that had a Sonne ;
The Bush did flame that still remained greene ;
And this befell when God with vs was seene.

*His Loue therefore, oh let vs all confess,
And to the Sonnes of men his workes express.*

⁵
For sinfull man all this to passe was brought,
As long before the Prophets had forespoke :
So, he that first our shame and ruine wrought,
Once bruizd our heele, but now his head is broke ;
And he hath made vs whole, who gaue that stroke.

*His Loue therefore, oh let us all confessie,
And to the Sonnes of men his workes expresse.*

5

The Lambe hath plaid devouring Wolues among:
The Morning starrs of Iacob doth appeare
From Iesse Roote our Tree of Life is sprung,
And all Gods words (in him) fulfilled are.

Yet wec are slacke his praises to declare.

*His Loue therefore, oh let us all confessie,
And to the Sonnes of men his workes expresse.*

The Circumcision, or New-yeares Day.

THE Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Sauiuors Circumcision; that remembryng how when he was but eight daies old, hee began to smart, and then his blood for us, we might praise him for the same; and that with due thankesfullesse, consideringe how easie a Sacrament hee hath left us (instead of that bloodie (me which the Law enioyed) wec might bet promokid to bring forth the fruit of Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

I

THIS Day thy flesh, oh Christ, did bleed,
Markt by the Circumcision knife:
Because the Law, for mans mislead,
Requir'd that Earnest of thy life.

Those droppes devin'd that shewre of blood,
Which in thine Agonie beganne:
And that great shewre foreshew'd the Flood,
Which from thy Side the next day ranne.

2 Then

Then,
Succee
Yea, 1
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Yea,
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And, to

Twelfe
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Sepheards
by an Angel
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ties might
is beryed a
first miracl
of God.

²
Then, through that milder *Sacrament*,
Succeeding this; thy Grace inspire;
Yea, let thy smart make vs repent,
And circumcized hearts desire.

For, he that either is *baptiz'd*,
Or *circumciz'd* in flesh alone,
Is but as an *uncircumciz'd*,
Or as an *unbaptized-one*.

³
The yeare anew we now begin,
And outward gifts recei'd haue we;
Renue vs also, *Lord*, within,
And make vs *New-yeares-giffts* for thee:

Yea, let vs with the passed *yeare*,
Our old affections cast away;
That we *new Creaturee* may appeare,
And, to redeeme the Time assay.

Twelfe day, or the Epiphanie.

Twelfe Day, otherwise called the Epiphanie, or the day of Manifestation, is celebrated by the Church, to the praise of God, and in memorial of that blessed and admirable discovery of our Saviours birth, which was shewed unto the Gentiles shortly afier it came to passe. For, as the Shepheards of the Iewes were warned thereof, and directed to the place by an Angell from heauen. So the Magie of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they camenot to his Worshipp. This day is observed also in commemoration of our Saviours Baptisme, and of his first miracle in Canaan, by which he was likewise manifested to bee the Sonne of God.

SONG X L I X.

Sing this as the 41 Song.

I

That so thy blessed birth, oh *Christ*,
 Might through the world be spread about,
 Thy *Starre* appeared in the *East*,
 Whereby the *Gentiles* found thee out ;
 And offring Thee *Mirr*, *Incense*, *Gold*,
 Thy threefold *Office* did vnfold.

2

Sweet *Iesus*, let that *Starre* of thine,
 Thy Grace, which guides to finde out thee,
 Within our hearts for ever shine,
 That thou of vs found but maist bee :
 And thou shalt be our *King* therefore,
 Our *Priest*, and *Prophet* euermore.

3

Teares that from true repentance drop,
 Instead of *Mirrhe* present will wee :
 For *Incense*, wee will offer vp
 Our *Praiers* and *Praises* vnto thee ;
 And bring for *Gold* each *pious deed*,
 Which doth from sauing-faith proceed.

4

And as those *Wisenmen* never went,
 To visit *Herod* any more :
 So, finding Thee, we will repent
 Our courses follow'd heretofore ;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. Marie the Virgin.

According to the time appointed in the Law of Moses, the blessed Virgin S. Marie reckoned the dates of Purification, which were to bee observed, after the birth of a male Childe. And then, as the Law commanded, presented both her Sonne, and her appointed Offering in the Temple. Partly therefore in commemoration of that her true obedience to the Law; and partly to magnifie that presentation of our Redeemer (which was performed by his blessed Mother, at her Purification) this Antimeritis worthily observed.

SONG. L.

Sing this as the ninth Song.

NO doubt but Shee that had the grace,
Thee, in her wombe, oh Christ, to beare,
And did all woman-kinde surpasie,
Was hallow'd by thy being there.
And where the *Fruit* so holy was,
The birth could no pollution caust.

2

Yet, in obedience to thy *Law*,
Her *Purifying rites* were done
That we might learne to stand in awe,
How from thine ordinance we runne:
For, if we disobedient be
Vnpurified Soules haue we.

3

Oh, keepe vs *Lord*, from thinking vaine,
What by thy Word thou shalt command.
Let vs be sparing to complaine,
Of what we doe not understand.

K.

And

And guide thy *church*, that She may still
Command according to thy will.

4
Vouchsafe, that with one ioynt-conscens
Wee may thy praises euer sing :
Preserue thy *Seamelesse Roabe vntrent*,
For which, so many, *Lots* doe fling.

And grant, that being purifiid
From Sinne, we may in loue abide.

5
Moreouer, as thy *Mother* went
(That holy and thrise blessed *Maid*)
Thee in thy Temple to present,
With perfect humayne flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

6
Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-born we be)
Before thee at her time appeare,
To give her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of Lent.

THE observation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a sacrament to set the spirit at libertie from the flesh. And therfore this Fast confeth, not altogether in a formall forbearance of this or that food, but in a true mortification of the body. For, abstinenes from flesh onely wherin we ought to be obedient alio to the higher powers, more tendeth to the exercis of phisic and well ordering things in the Common-wealth, then to a for-

mal

full Discipline. Because, it is apparent meetmey] every-pauper her felter, as
well with what is permitted, as with what is forbidden. This commendable
obseruacion (which every man ought to obserue, so far forth as he shall be
ale, and his spirituall necessarie requires) was appointed 3 partly to commem-
orate our Saviours miraculour fasting, whereby hee satisfied for the
glotonie of our first Parents; And (at this season) partly to coole our
ruden blood, which at this time of the yeare is aptell to bee inflamed
into evill concupiscesces: and partly also, to prepare vs the better, both
to meditate the passion of our Sauour, which is alwaies commemmorated
vntill the end of Lent, and to fit vs to receive the blessed Sacrament of his
last Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

1
Thy wondrous Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee; Oh Lord,
We haue intended in thy name:
Oh sanctifie it wee thee pray,
That wee may thereby honour Thee;
And, so d: spos: vs, that it may
To our aduantage also be.

2
Let vs not grudgingly abstaine;
Nor secretly the Gluttons play;
Nor openly, for glorie vaine,
Thy Cowrbes ordinance obey:
But, let vs fast as thou hast taught,
Thy rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

3
So, thou shalt our Devotions blesse,

K 2

And

**And guide thy *Church*, that She may still
Command according to thy will.**

Vouchsafe, that with one ioynt-consens
Wee may thy praises euer sing :
Preserue thy *Seamenteſſe Roabe vniuent*,
For which, so many, *Lots* doe fling.

And grant, that being purifie
From Sinne, we may in loue abide.

Moreover, as thy Mother went
(That holy and thrise bieſted Maid)
Thee in thy Temple to present,
With perfect humayne flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-born we be)
Before thee at her time appeare,
To giue her Children vp to Thee;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of Lent.

THE observation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a sacremental helpe to keepe the pirst and liberall from the flesh. And therfore this Fast containeth not altogether in a formall forbearance of this or that food, but in a true mortification of the body. For abstinence from flesh meat (wherin we ought to be obedient also to the higher powers) we render to the service of phisick and other ordering things in the Common-wealth, then to a sanc-

full Discipline. Because, it is apparent meaneing) over-pampfer bur schas, as well with what is permitted, as with what is forbidden. This commendable situation (which every man ought to obserue, so far forth as he shall be iut, and his spirituall necessarie requires) was appointed 3 partly to commemmorate our Sauours miraculouſe fylling, whereby hee fatisfid for the fatione of our firſt Parents; And (at this ſeafon) partly to coole our riuent blood, which at this time of the yeare is aptell to bee inflamed into euill concupiſcences: and partly alſo, to prepare vs the better, both to meditate the paſſion of our Sauour, which is alwaies commemmorated about the end of Lent, and, to fit vs to receive the bleſſed ſacrament of his liuſt Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

1

Thy wondrouſ Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee, Oh Lord,
We haue intended in thy name:
Oh sanctifie it wee thee pray,
That wee may thereby honour Thee;
And, ſo d ſpof: vs, that it may
To our aduantage alſo be.

2

Let vs not grudgingly abstaine;
Nor ſecretly the Gluttons play;
Nor openly, for glorie vaine,
Thy Churches ordinance obey:
But, let vs fast as thou haſt taught,
Thy rule obſeruing in each part,
With ſuch intentions as we ought,
And with true ſinglenesse of heart.

3

So, thou ſhalt our Deuotions bleſſe,

K 2

And

And make this holy Discipline
 A meane that longing to supprese,
 Which keepes our will so crosse to thine:
 And though our strictest Fastings faile,
 To purchase (of themselues) thy Grace ;
 Yet they, to make for our auaile,
 By thy deseruings shall haue place.

True Fasting helpefull oft hath beene,
 The wanton flesh to mortifie ;
 But, takes not off the guilt of sinnes ;
 Nor, can we merit ought thereby :
 It is thine Abstinence, or none,
 Which merit fauour for vs must ;
 For, when our gloriouſt workes are done,
 We perish, if in them we trust.

The Annuntiation of Mary.

THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare sa-
 ued by the Angell Gabriel : and we ought to sanctifie it with praying God
 for that unexpressable mysterie of our Sauours Conception, which was the
 happie news the holy Angell brought unto his M. ther. Nothing in the
 World is more worthy to be spoken of then this fauour, and yet nothing more
 unspeakable.

SONG. LII.

Sing this as the 44. Song.

O Vr hearts, oh blessed God incline,
 Thy true affection to embrace,
 And that humilitie of thine

Which

Song 53.

245

Which for our sakes vouchsafed was.
Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to minde what thou haft done,
That we may praise Thee, and be glad.

²
For thou not onely heldst it meet,
To send an Angell from above,
In humble Maide on earth to greet,
And bring the Message of thy loue;
But, laying (as it were) aside
Those glories none can comprehend;
(Nor any mortall eies abide)
Into her Wombe thou didst descend.

³
Beflow thou also thy respect,
On our despis'd and low degree;
And Lord, oh doe not vs neglect,
Though worthy of contempt we be.
But, through thy Messengers prepare,
And hallow so our hearts, we pray,
That (thou conceiu'd being there)
The Fruites of Faith bring forth we may.

Palme Sunday.

Palme Sunday is so called, by reason it was upon that day, in which Iesus riding to Ierusalem (according to the Prophets) the people strewed in way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore is it rememorated. And manie excellent Mysteries are thereby brought to remembrance, which but for this Anniversarie, most wold forget, and manie whiche never woulde know.

K J

SONG.

SONG LIII.

Sing this as the third Song.

1

When *Jesus to Jerusalem,*
 (And there to suffer) rode,
 The people all the way for him,
 With *Palms* and *Garments* strow'd.
 And though he did full meekly ride,
 And poorly on an *Affe* ;
Hosanna to the King, they ride,
 As he along did passe.

2

His glorie, and his royall right
 (Eu'n by a power diuine)
 As if in worldly pomps despight,
 Through pouerty did shine :
 And though the greater sort did frowne,
 He exerciz'd his power,
 Till he himselfe did lay it downe,
 At his appointed houre.

3

Possession of his *House* he got ;
 The Merchants thence expel'd ;
 And, though the *Priests* were mad thereat,
 His Lectures there he held.
 Oh ! how should any be so dull,
 To doubt who this might be !
When they did things so wonderfull,
 And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
 Instruct vs Thee to know ;

And

Song 44.

147

And to receive Thee joyfully,
How meane so e're in show :
Yea, though the rich, and Worldly wise ,
When we thy praises sing ,
Both Thrice and vs , therefore, despise ,
Be thou approu'd our King.

Thursday before Easter.

As upon this Day our Blessed Saviour , eating the Passeouer with his Disciples , Instituted the blessed Sacraments of his Last Supper . Afterward he washed their feet ; praised for them , and for all the faithful generations ; instructed them ; comforted them ; warned them of what should come to passe , both concerning themselves & his own death & resurrection ; promised to send them a Comforter , & expressed many other excellent things for the confirmation of their faith . Then departing to a Garden , he praying , fell into his most bitter Agonie ; which having overcome , he was that night betrayed and forsaken of all his Disciples . In commemoration of which passages , the Church holds this yearly assembly , that our pious affections towards our Redeemer , may be stirred up in his glory and our comfort .

SONG. LIV.

Sing this as the ninth Song.

¹
A Holy Sacrement this day ,
To vs thou didst , oh Lord , bequeath ;
That by the same present serue we may
Ablest memoriall of thy Death :
Whereof , oh let vs so partake ,
We may with Thee one Body make .

²
Thy Holy Supper being done ,
(The last which thou vouchsafedst here)

By Thee, the feet of eu'ry one
 Of thy Disciples washed were ;
 To which humilitie of thine,
 Our haughtie minds doe thou encline.

³
 The rest of that day thou didst vse,
 To pray, to comfort, and aduise ,
 None might (when thou were gone) abuse
 Thy Friends, or make of them a prize ;
 Yet, when thy pleasure thou hadst said ;
 By one of thine thou wert betraide.

⁴
 And lo , that night they all did flie,
 Who sat so kindly by thy side ;
 Eu'n he, that for thy loue would die ,
 With Oathes and Curse's thee deni'd :
 Which to thy Soule more nigh did goe ,
 Then all the wrongs thy Foes could doe.

⁵
 Sweet Iesu teach vs to conceiue ,
 How neare vnto thy heart it strooke ,
 When thy Beloued Thee did leaue ,
 And thou didst backe vpon him looke ;
 Wee may hereafter nigh Thee keepe ,
 And for our past denials weepe .

⁶
 Yea, let each passage of this day ,
 Within our hearts be grauen so ,
 That minde them we for euer may ,
 And still thy promise trust vnto :
 So our affections shall to thee
 In life and death unchanged be.

Friday before Easter.

THIS Day wee commembrate the insufferable Passion of Iesus Christ; our blessed Redeemer, who was at this season of the yeare despitfully crucified by Pilate, and the Iewes. Every day we ought seriously to think upon it by our selves: But this day wee ought to meete abans it in publike Assemblies, that we might pronounce each other to compunctions of heart, to renew the memorie of it; and to move those that have not yet taken notice therof, to come along with vs, to heare the story of his unmatched sorrow, who for the love of vs took upon himselfe those punishments which our wickednesse deserved.

SONG. LV.

Sing this as the 24: Song.

YOV that like heedlesse Strangers passe along,
As if nougnt here concerned you to day;
Draw nigh and heare the saddest Passion Song,
That ever you did meet with in your way:
So sad a Storie ne're was told before,
Nor shall there be the like for euermore.

The greatest King that ever wore a Crowne,
More then the basest Vassall was abus'd;
The truest Louer that was euer knowne,
By them he lou'd was most vnkindly vs'd:
And he that liu'd from all transgressions cleare,
Was plagu'd for all the sinnes that euer were.

Eu'n they, in pitty of whose fall he wept,
Wrought for his ruine, whilst he sought their good;
And watched for him when they should haue slept,

THE

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To saue their liues, he daign'd to lose his owne.

4
 Those, in whose hearts compassion should haue beene,
 Insulted o're his poore afflicted soule ;
 And those that nothing ill in him had seene,
 (as guiltie) him accus'd of treason foule :

Nay, him (that never had one idle thought)

They, for blaspheming, vnto Judgment brought.

5
 Where some to aske him vaine demands begin,
 And some to make a sport with him deuise :
 Some, at his answers and behauour grinne ;
 And some doe spit their filth into his eies :
 Some giue him blow, some mocke, and some revile ;
 And he (Good heart) sits quiet all the while.

6
 Oh, that where such a throng of men should be,
 No heart was found so gentle to relent !
 And that so good and mecke a *Lamb* as he,
 Should be so vs'd, and yet no teare be spent !
 Sure, when once malice fills the heart of man,
 Nor stone nor Steele can be so hardned than.

7
 For, after this, his cloaths from him they stript ;
 And then, as if some *Slave* this *Lord* had beene ,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body seene :

In purple clad, and crowned too with thorne

They set him forth, and honourd him in scorne.

And

8

And when they saw him in so sad a plight,
As might have made a flintie heart to bleed,
They not a whit recanted at the sight ;
But in their hellish fury did proceed :

Away with him, away with him, they said,
And Crucifis him, Crucifis him, cride.

9

A *Croffe* of Wood that huge and heauy was,
Upon his bloodie shoulders next they lay ;
Which onward to his *Execution place*,
He carri'd, till he fainted in the way :

And when he thither weake and tyred came,
To giue him rest, they nail'd him to the same.

10

Oh ! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with passion would dissoluethereat,
And we should sit and weepe for euer heare ;
Nor should we glad againe hereafter be,
But that we hope in glory him to see .

11

For, while vpon the *Croffe* he pained hung,
And was with soule-tormentings also grieu'd ;
(Farre more then can be told by any tongue,
Or , in the hearts of mortalls be conceiu'd)
To see, for whose sake he vnderwent such paines ;
Reioyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;
A second did his Pious Workes deride ;
To dicing for his Roabs did others fall ;

And

And many mockt him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

13
 But though his matchlesse *Loun* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare ;
 Their malice therefore did preuaile thereon :
 And loe, their vtmost furie having tri'de ;
 This *Lambe of God* gaue vp the Ghost and di'de.

14
 Whose Death, though cruell vrelenting Man,
 Could view, without bewailing or affright ;
 The *Sunnes* grew darke, the *Earth* to quake began ;
 The *Temple-Vaile* did rend asunder quite :
 Yea, hardest *Rockes* therewith in pieces brake ;
 And *Graues* did open, and the *Dead* awake.

15
 Oh therefore, let vs all that present be,
 This *Innocent*, with mooued soules embrace :
 For, this was our *Redeemer*, this was hee,
 Who thus for our vnkindnesse vfed was ;
 Eu'n *Hee*, the cursed *Iewes* and *Pilate* slew,
 Is He alone of whom all this is true.

16
 Our sinnes of *Spights*, were part of those that day,
 Whose cruell *Whips* and *Thornes* did make him smart ;
 Our *Lusts* were those that tir'd him in the *Way* ;
 Our want of *Loun* was that which pierc't his *Heart* :
 And still when we forget, or sleight his paine,
 We crucifie and torture him againe.

Easley

Easter Day.

This Day is solemnized in memorall of our Sauours blessed Resurrecciōn from the dead. Upon which (as the Members with their Head) the Church began her soyfull triumph over Sinne, Death, and the Devil: And hath therefore appointed, that to record this Mysterie, and to stir up thankesfull rejoicings in our hearts, there should be an annmall Commemoration thereof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true joy in our selves.

SONG. LVI.

Sing this as the 44. Song.

1
 This is the Day the LORD hath made,
 And therin soyfull we will bee;
 For, from the blacke infernall shade,
 In triumph backe return'd is He:
 The snares of Satan, and of Death,
 He hath victoriously vndone,
 And fast in Chaines he bound them hath,
 His Triumph to attend vpon.

2
 The Graue, which all men did detest,
 And held a Dungeon full of feare,
 Is now become a Bed of rest,
 And no such terrors finde we there:
 For, Iesu Christ hath tooke away
 The horrour of that loathed Pst,
 Eu'n ever since that glorious Day,
 In which himselfe came out of it.

Hig.

3
His Mockings, and his bitter Smarts,
He to our praise and ease doth turne,
And all things to our ioy conuarts,
Which he with heauie heart hath borne :

His broken Flesh is now our Food ;
His Blood he shed, is ever since (good
That Drinke, which doth our Soules most
And that which shall our foulnesse clelse.

4
Those Wounds so deepe, and torn so wide ,
As in a Rocke, our shelters are ;
That, which they pierced through his side
Is made a Dowe hole for his Deare.

Yea, now we know, as was foretold,
His Flesh did no corruption see ;
And that Hell wanted strength to hold
So strong, and one so blest as He.

5
Oh, let vs praise his Name therefore,
(Who thus the vpper hand hath wonne)
For, we had else, for euermore
Beene lost, and vtterly vndone :

Whereas this Fauour doth allow,
That we with boldnesse thus may sing ;
Oh Hell, where is thy conquest now ?
And thou (oh Death) where is thy sting ?

Ascension Day.

After I-sus Christ was risen from the dead, and had many times shewed
himselfe unto his Disciples, he was lifted from among them, and they
beheld

held him ascending up into Heaven, till a Cloud tooke him out of their sight: In memorie of which Ascension, and to praise God for so exalting the humane Nature to his owne glorie, and our advantage, the Church yearly celebrased this Day, and hath commended the observation thereof to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and chearefull voice,
A Triumph-Song we sing ;
And with true thankfull hearts reioyce,
In our *Almighty King* ;
Yea, to his *Glory* we record,
(Who were but dust and clay)
What honour he did vs afford,
On his *Ascending Day*.

2

The *Humane Nature*, which of late,
Beneath the *Angels* was ;
Now raised from that meaner state,
Aboue them hath a place :
And at *Mans* feet all *Creatures* bow ,
Which through the whole world be ;
For, at *GODS* right-hand throane now ,
In *Glory* sitteth *He*.

3

Our *LORD*, and *Brother*, who hath on
Such *Flesh*, as this we weare,
Before vs unto *heauen* is gone,
To get vs places there ;
Captiuus was *Captiu'd* then,
And he doth from about,

S. 155

Send ghostly presents downe to men,
For tokens of his *Love*.

4

Each *Dore* and Euerlasting *Gate*,
To him hath lifted beene ;
And in a glorious wise thercat,
Our *King* is entered in ;
Whom if to follow we regard,
VVith ease we safely may ;
For, he hath all the meanes prepar'd,
And made an open way.

5

Then follow, follow on space,
And let vs not forgoe
Our *Captaine*, till we win the places
That he hath scal'd vnto :
And for his Honour, let our voice
A shout so heartie make,
The *Heau'ns* may at our mirth rejoyces,
And *Earth* and *Hell* may shake.

Pentecost, or Whitsunday.

After our Sauour was ascended, the fiftieth day of his Resurreiction, and
just at the Lewes Feaste of Pentecost, the Holy Ghost (our promised
Comforter) was sent downe upon the Disciples assembled in Ierusalem, ap-
pearing in a visible forme, and miraculously filling them with all manner of
spirituall gifts, and knowledge, sending to the diuine worke they had in hand :
Whereby, they being formerly weake, and simple men, were immediately en-
abled to resist all the powers of the Kingdome of Darkenesse, and to lay those
strong foundations, upon which the Church now standeth, both to the glory
of GOD, and our safetie. In remembrance wherefore of that great miracu-
lous mysterie this Day is commemmorated.

SONG.

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SONG. LVIII.

Sing this as the third Song.

Exceeding faithfull in thy VVord,
 And iust in all thy waies,
 W^e doe acknowledge thee, oh L O R D;
 And therefore giue thee praise :
 For, as thy promise thou didst passe,
 (before thou wentst away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

2

W^hile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Closen Tongues* of Fire,
 That in their calling they might be
 Confirmed from *aboue*,
 As thou wert when he came on thee,
 Descending like a *Dove*.

3

Whereby those men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre ;
 Receiuing gift^s so manifold,
 That (since the world begun)
 A wonder seldom hath beeene told,
 that could exceed this one.

4

Now also, blessed *Spirit*, come ;
 Vnto our Soules appeare :

L

And

And of thy Graces shoure thou some
 On this *Assembly* here:
 To vs thy *Doue-like* meekenesse lend,
 That humble we may be,
 And on thy siluer wings ascend,
 Our Saviour *Christ* to see.

5

Oh, let thy *Cloues-tongues*, wee pray,
 So rest on vs agen,
 That both thy trut^h confesse we may,
 And teach it other men.
 Moreouer, let thy heauenly *Fire*
 (Enflamed from aboue)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow
 On vs thy sacred *Peace*,
 We stronger may in vniⁿon grow,
 And in debates decrease:
 Which *peace*, though many yet contemne,
 Reformed le^t them be,
 That we may (*Lord*) haue part in them,
 And they haue part in thec.

Trinity Sunday.

After Arius and other Hereticks had broched their damnable Fanis,
 whereby the Faith of man, concerning the Mysterie of the blessed Tri-
 nitie was shaken, divers good men laboured in the rooting out of shote pei-
 dens Opinions: And it was agreed vpon by the Church, that some particu-
 lar Sunday in the yeare shoulde be dedicated to the memorie of the hol^t Tri-
 nitie.

nitie, and called Trinitie-Sunday, that the name might give the people occasion to enquire after the Mysterie. And moreover (that the Pastor of each severall Congregation might be yearly remembred to read therof as mettific required) certaine portions of the Holy Scripture proper to that day were appointed to be read publickely that Day. In some Countryes they observed this Institution on the Sunday next before the Advent ; and in other places the Sunday following Whitunday, as in the Church of England.

SONG LIX.

Sing this as the ninth Song.

THose, oh, thrise holy *Three in one*,
Who seeke thy Nature to explaine,
By rules to humane Reason knowne,
Shall find their Labour all in vaine ;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curious be to know ;
But, when thou bid'st vs to beleue,
Let vs obey, let *Reason* goe :
Faith's obiects true and surer be,
Then those that *Reason's* eyes doe see.

3

Yet, as by looking on the *Sunne*,
(Though to his substance we are blinde)
And by the course we see him runne,
Some *Notions* we of him may finde :
So, what thy *Brightnesse* doth conceale,
Thy *Word*, and *Workes* in part reveale.

4

Most glorious *Essence*, we confesse
L 2

In Thee (whom by our faith we view)
 Three Persons, neither moe nor lesse,
 Whose workings them distinctly shew:
 And sure we are, those Persons Three
 Make but one GOD, and thou art Hee.

5

The Sunne a Motion hath we know,
 Which Motion doth beget vs Light;
 The Heat proceedeth from those two,
 And each doth proper acts delight:
 The Motion drawes out Time a Line,
 The Heat doth warme, the Light doth shine.

6

Yet, though this Motion, Light, & Heate,
 Distinctly by themselues we take;
 Each in the other hath his seat,
 And but one Sunne we see they make:
 For, whatsoe're the One will doe,
 He workes it with the other two.

7

So, in the God-head there is knit
 A wondrous threefold True-loue-knot,
 And perfect Union fastens it,
 Though flesh and blood perceive it not;
 And what each Person doth alone,
 By all the Trinitie is done.

8

Their Wорke they ioyntly doe pursue,
 Though they their Offices diuide;
 And each one by himselfe hath due
 His proper Attributes beside:

But

But one in Substance they are still
In Virtue one, and one in Will.

9

Eternall all the Persons bee,
And yet Eternall ther's but One;
So likewise Infinite all three,
Yet Infinite but One alone:
And neither Person aught doth misse,
That of the Godheads offence is.

10

In Unite and Trinitie,
Thus, oh Creator, we adore
Thv euer-praised Deity,
And thee confess for evermore,
One Father, one begotten Sonne,
One Holy-Ghost, in Godhead one.

Sunday in generall.

Sunday is our Naturall Appellation, the Sabbath the Hebrewe Yearme, and the Lords-day the Christian Name, whereby we entitle Gods Seuenth-day: And (if wilfull affection be avoided) either Name is allowable. It is a portion of Time sanctified by God, immediately upon the Worlds creation, and by the Divine Law dedicated to be perpetually observed to the honour of our Creator: And though some thing accidentally pertinent to the observation therof, hath bin changed; yet, that which is essentiall theruntoe for ther immutability. Our Sauiour hath by his Resurrection hallowed for vs that which we now obserue in stead of the Jewish Sabbath; which being the day whereupon he rested in the Graue, the observation therof, and of all other Jewish Ceremonies was buried with him: because they were to continue but till the accomplishment of those things whereof they were Types. This is that day wherein our Redeemer began (as it were) his Eternal rest, after he had finished the worke of our Reparation, and conquered Death, the last that was to be destroyed. This Day we ought therefore to fandisfit according

to Gods first Institution : not leuithly, that is, by a frift or meere outward abstaining from the seruite-worke of the body only, according to the Letter ; but Christianly ; to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and soules, that we may with a sanctified pleasure (and as much as may be without weariness) spend that Day to the Glorie of God, according to his Command and his Churches direction ; even to the use of bodish labours and exercis, whensoever (without respect to sensall or coneturous ends) a reuertised Conscience shall perswade us, that the Honour of God, the Charitie we owe our Neighbours, or an unsaignt neceſſie requires them to be done.

SONG. LX.

Sing this as the 44 Song.

Sixe daies, oh LORD, the world to make,
And set all Creatures in array,
Was all the leisure thou wouldest take,
And then didst rest the Seuenth day :
That day thou therefore hallowed hast,
And rightly by a Law Diuine ;
(Which till the end of time shall laſt)
The ſeauenth part of time is thine.

2

Then, teach vs willingly to giue
The tribute of our daies to Thee ;
By whom we now both moue, and liue,
And haue attaing'd to what we be.

For, of that Ref, which by thy word
Thou haſt beene pleased to enioyne,
The profit all is ours, oh LORD,
And but the praife alone is thine.

3

Oh, therefore let vs not conſent,
To rob thee of thy Sabbath day ;

Nor

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Nor rest with carnall Rest content,
But sanctifie it all wee may;

Yea, grant that wee from sinfull strife,
And all those Workes thou do'st detest,
May keepe a Saboth all our life,
And enter thy Eternall rest.

S. Andrewes Day.

The holme Church celebreteth this Day to gloriifie God for that favour which he vouchsafed unto her by the Calling and Ministerie of blessed Andrew his Apostle, and hat by the remembrance of his readinesse to follow and preache Christ, and the honourable and Christian Memorial due to an Apostle, might be preserved, and we stirred up also to the imitation of his forwardnesse, in our severall Callings advancing Gods Honour and Gospell: In which severall sense encirle the meanest Christians, hath a kind of Apostelehon, to build up not only in him selfe, but in others also the temple of the Liuing God, and to encage and establishe the Kingdome of Christ.

SONG. LXI.

Sing this as the 44 Song.

AS blessed Andrew on a day,
By fishing did his liuing carne,
Christ came, and called him away,
That he to fish for men might learne;

And no delay the reat he made,
Nor questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that cal'd, he went.

2

Oh, that we could so readie be,
To follow Christ when he doth call!

Mad

And that we could forsake, as he,
Those Nets that we are snar'd withall.

Or would this *Fisherman* of men,
(Who set by all he had so light)
By his obedience shewed them,
(And his example) win vs might.

3
But Precepts and Examples faile,
Till thou thy Grace, LORD, addē thereto;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe:

Yea, we shall then that blisse conceiue,
Which in thy seruice we may finde;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. Thomas Day.

This Day was set apace by the Church, that is might be sanctified to the
praise of God, for his holy Apostle Saint Thomas, by whose Preaching the
Christian generation was multiplied, and that we might strengthen the be-
liefe we haue of our Sauours undeniabe Resurrection, by taking an yearly
occasion to refresh our memories with that part of the Euangelicall Storie
which mentioneth both this Apostles dombting, and the confirmation of his
Faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

When Christ was risen from the dead,
And Thomas of the same was told,
He would not credit it, he sed,

Though

Song 63.

165

Though he himselfe should him behold,
Till he his wounded hands had eide,
And thrust his fingers in his Side.

2
Which triall he did vndertake,
And Christ his frailtie did permit,
By his distrusting, sure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakenes both are strong.

3
Oh blessed GOD, how wise thou art !
And how confoundest thou thy Foes !
Who their temptations dost conuert,
To worke those ends which they oppose :
When *Satan* seekes our faith to shake,
The firmer he the same doth makes.

4
Thus whatsoe're he tempts vs to,
His disaduantage let it be ;
Yea, make those very sinnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill consent,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the seven Deacons mentioned Act. 6. and the first Martyr of Jesus Christ, whose Trust having powerfully maintained by dispute, he constantly sealed it with his Blood. The Church therefore hath appointed this Anniversarie in remembrance thereof, that so God might perpetually be glorified for the same, and the Storie of his Martyrdome the oft-ur mentioned, to the encouragement and direction of other men in their Tryals.

SONG

SONG. LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr*, breath
 Thy blessed truth to such as him withstood !
 With what stout mind embraced he his death ;
 A holy witness sealing with his blood !
 The praise is thine, that him so strong did'st make
 And blest is he, that died for thy sake,

2

Vnquenched loue in him appear'd to be,
 When for his mirth'rous Foes he did entreat :
 A piercing eie, made bright by Faith had he ;
 For he beheld thee in thy Glorie set ;
 And so vnmou'd his patience he did keepe,
 Hee di'de, as if he had but falne asleepe.

3

Our luke-warme hearts with his hot Zealt enflame,
 So Constant, and so Louing let vs be ;
 So let vs liuing glorifie thy Name ;
 So let vs dying fixe our Eies on Thee :
 And when the sleepe of death shall vs o'retake,
 With him to Life eternall vs awake.

S John the Euangelist

This Day is celebrate by the Church to praise God for his blessed Euangelist and beloued Disciple S. John, who hath been an admirable Instrument of his Glorie and the Church's instruction. For, the Mysterie of the Sacred Trinity, and the Divinitie of Christ, is by him most plainly exprest in his Writings, among many other great Mysterie, and exceeding Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily furre up theremo, by this Annuall Commemoration.

SONG.

SONG LXIV.

Sing this as the 44 Song.

Each vs by his example **LORD**,
 For whom we honour thee to **Day**,
 And grant, his witnesse of thy **Word**,
 Thy *Church* enlighten euer may:
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast;
 So let vs also in thy **Grace**,
 And on thy Sacred bosome rest.

2

Into vs breath that *Life* **Divine**,
 Whose *Testimonic* he intends;
 About vs cause thy *Light* to shine,
 That which no *Darkenesse* comprehends:
 And let thy euer-blessed *Word*,
 Which all things did create of nought,
 Anew create vs now, oh **LORD**,
 Whose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,
 Vs to thy *Fellowship* receiue;
 Our sinnes we heartily confess,
 Thy pardon therefore let vs haue:
 And as to vs thy *Servant* giues
 Occasion thus to honour Thee;
 So also, let our *Words* and *Lines*,
 As *Lights* and *Guides* to others be.

Innocents

Innocents Day.

King Herod understanding that a King of the Jewes was borne in Bethlem-Iudah (and fearing that by him he might be dispossed) hee murthered all the young Infants of that Circuit, in hope among them to haue slaine Iesus Christ, but he was sent into Egypt by Gods speciaall appoiment, and so the Tyrants farte proued vaine. In honour therefore of the Almightyes Providence, the Church celebrateth this Day, to put vs in mind also, how vairly the Deuill and his members rage against Gods Decret, and that the crnall slaughter of those poore Infants may never be forgotten, which, in a large sense, may be called a Martyrdome; as in the generaltie of the cause (being for Christ) and in the passion of the Ladie, though not in the intention of the mind. And so in proper sense doth s. Stephen hold full the place of the first Capitaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

THat rage whereof the Psalme doth say,
Why are the Gentiles growne so mad?
Appear'd in part vpon that day,
When Herod slaine the Infants had;
Yet (as it saith) they storm'd in vaine;
(Though many Innocents they slew)
For, Christ they purpos'd to haue slaine,
Who all their Counsels ouerthrew.

²
Thus still vouchsafe thou to restraine
All Tyrants, LORD, pursuing thee;
Thus let our vast desires be slaine,
That thou maist liuing in vs be:
So, whil'st we shall enjoy our breath,
We of thy loue our Songs will frame;

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And with those *Innocents*, our death
Shall also glorifie thy *Name*.

3

In Type those Many di^de for *One* ;
That *One* for many mor^e was flaine ;
And what they felte in *Act* alone,
He did in *VVill* and *Act* sustaine.
LORD grant, that what thou hast decreed
In *Will*, and *Act* we may fulfill ;
And, though we reach not to the *Deedes*,
From vs, oh GOD, accept the *VVill*.

The Conuersion of S. Paul.

Saint Paul, as appears Act. 9, having been a great Persecutor of the Christian Faith before his Conuersion, was extraordinarily called to embrace the same Profession, even as he proceeded in a journey purposely undertaken to suppress the Truth : and so of a Woulde became afterward a Pastor, and then a laborious Preacher of Iesu Christ : Which Mercie of God that we may still remember it to the praise of his *Name*, and our owne comfort, the Church hath appointed an yearly Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

A Blest Conuersion, and a strange
VVas that, when Saul a Paul became :
And, LORD, for making such a change,
We praise and glorifie thy *Name*.
For, whilst he went from place to place,
To persecute thy *Truth* and *Thee* ;
(And running to perdition was)
By powrefull Grace cal'd backe was he.

VVhen

When from thy Truth we goe astray,
 (Or wrong it through our blinded zeale)
 Oh come, and stop vs in the way,
 And then thy VVill to vs reueale ;
 That Brightnesse shew vs from aboue
 Which prooues the sensual eie-sight blinds
 And from our Eies those Scales remoue,
 That hinder vs the Way to finde.

3
 And as thy blessed Seruant Paul,
 VVhen he a Conuert once became,
 Exceeded thy Apostles all.
 In painefull preaching of thy Name :
 So grant that those who haue in sinne
 Exceeded others heretofore,
 The start of them in Faith may winne,
 Loue, serue, and honour thee the more.

Saint Matthias.

Matthias was the Disciple which was chosen in the roome of Iudas Iscariot, And his Anniversarie is commanded to be obserued, that it maye
 give vs coniuall occasion to praise God for his Justice and Fauour : For his
 Justice shewed in discouering, and not sparing Iudas the Traitor, abusing his
 Apostlethip : For his Fauour, declared in electing Matthias a faithfull Pa-
 tient of the Church. Moreover, the remembrance of divers other Mysterites
 are remoued by the obseruation of this Day. And by taking occasion to
 reade publikely the Storie of Iudas his Apostacie, men are thus dayes put
 in minde, to consider what Indigments hang over their Heads, who shall abuse
 the Divine calling, &c.

SONG.

SONG LXVII.

W
Hen one among the *Twelve* there was, That did

2
Though horned like the *Lambe* he shew ,

Lec

Let vs his *Dragon* language know,
And *Wolwif* nature see ;
Yea, cause the *Lot* to fall on thosc,
The charge of thine to take,
That shall their Actions well dispose,
And conscience of them make.

3

Let vs moreouer minde his fall,
VVhose roome *Martias* got ;
So to belieue, and feare withall,
That we forsake thee not :
For, *Tarles*, be they ne're so high,
Or great, or Sacred *Place*,
Can no mans Person sanctifie,
VVithout thy speciall Grace.

Saint Markes Day.

Saint Marke, being one of the fourre blessed Euangelists, by whose Pen the *Coffret* of Iesu Christ was recorded ; This day is purposely apppointed, to praise God for those glad sydings he brought, and that we might honour him also with such a Christian Memoriall, as becommeth the Ambassadour of so great a King as our Redeemer : Which ciuitall honour, due to the Saints of God, is is hoped none will denie them ; nor conceue such Institutions for perfissons, or to haue been propos'd to an Idolatrious end.

SONG. LXVIII.

Sing this as the 44. Song.

For those blest Pen-men of thy *Word*,
VVho haue thy holiy *Gospel* writ,
VWee praise and honour Thee, oh LORD,
And our beliefe we build on it :

Those

Those happy Tydings which it brings,
With ioyfull heart, we doe embrace,
And prize, aboue all other things,
That precious token of thy Grace.

2

To purchase what we hope shereby ;
Our vtmost wealth we will bestow ;
Yea, we our pleasures will denie,
And let our liues, and honours goe :
And, whomsoe're it commeth from,
No other *Gospel* we will heare ;
No, though an *Angel* down should come
From heau'n, we would not him giue eare.

3

Our Resolutions, L O R D, are such,
But in performance weake are wee ;
And the *Deceivers* craft is much ;
Our Second therefore, thou must be :
So we assuredly shall know,
When any *Doctrines* we receive,
If they agreeing be, or no,
To those which we professed haue.

Saint Philip and Iacob.

This Day is celebrated to the honour of God, and the Christian memorie of
the two blessed Apostles, Philip and Iacob: At which time the Church
doth also often to offer to our remembrance such mysteries, as Christ deli-
vered unto them, that we might the other consider them, receive further
instruction concerning them, and praise God, both for just his fauours, and
the iuste Ingratitudes of his Churche.

those

M

SONG.

SONG. LXIX.

Sing this as the third Song.

TO thy *Apostles* thou hast taught,
 What they, oh *Christ*, should doe ;
 And those things which becuse they ought
 Of thee they learned too :
 And that which thou to the hast shoun,
 hath beeene disposed thus ;
 They vnto others made it knowne,
 And those haue told it vs.

With them we doe confess, and say,
 (What shall not be denied)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide :
 By thee, the *Father* we haue knowne,
 Whom thou descendest from ;
 And vnto him, by thee alone,
 We haue our hope to come.

For, thou to *Philip* didst impart,
 (Which our beliefe shall be)
 That thou within the *Father* art,
 And that he is in Thee ;
 And saidst, what euer in thy *Name*,
 We should with Faith require,
 Thou wouldst giue care vnto the same,
 And grant vs our desire.

Of thee, oh *LORD*, we therefore crave,
 (Which thou wilt daigne, we know)

The

The good *Believe* which now we haue,
 We neuer may forgoe ;
 And that the Sacred Truth, which we
 Thy *Word* haue learned from,
 From Age to Age deriv'd may be,
 Vntill thy *Kingdome* come.

Saint *Barnabas* Day.

THIS DAY is solemnized in commemoration of *Saint Barnabas*, a *faithfull* Disciple of *Iesus Christ* ; and to honour *God* for the benefit vouchsafed to the Church by his Ministerie : For he was a good Man, full of the *Holy Ghost*, and of *Faith*, as *Saint Luke* testifieth, *Act. 11. 24*. He was also by the *Holy Ghosts* immediate appointment (together with *Paul*) separated for the Ministerie of the *Gospel*, and confirmed in the *Apostlehip* by the laying on of hands, *Act. 13. 2*.

SONG LXX.

Sing this as the 44 Song.

THy gifts and graces manifold,
 To many men thou, *LORD*, hast lent,
 Both now, and in the daies of old,
 To teach them *Faith*, and to repent :
 Thy *Prophets* thou didst first ordaine,
 And they as *Legats* did appeare ;
 Then cam'st thy *Selfe*, and in thy *Traine*
Apostles for attendants were.

2

For *Legier*, when thou went'st away,
 The *Holy-Ghost* thou didst appoint ;
 And here *Successione* till this day,

M 2

Remaine.

Remalne of those he did annoint ;
 Yea, thou hast likewise so ordain'd,
 That to make good what those have taught,
 An Armie-Royall was maintain'd
 Of Martyres, who thy Battels fought.

3
 For those, and *Him*, for whom we thus
 Are met, to praise thy Name to day,
 We give thee thanks, as they for vs,
 That should come after them, did pray ;

And by this duty we declare,
 Our Faith assures, that they and we,
 (In Times diuided though we are)
 Haue one *Communion* still with Thee.

Saint John Baptist.

John, called the Baptist, was he (as Christ himselfe tells us) who was promised to be sent before him to prepare his way, Luk. 1.27. And by his preaching and Baptisme the People were accordingly prepared to receive him that was to follow. He was the true expected Elias, and flaine by Herod, for reproving the Incest which the said Herod committed in taking his Brothers Wife : That we might praise God therefore for this Forerunner of our Saviour (and by his example remember to provide for his enterrament) the Church hath set apart this Day.

SONG. LXXL

Sing this as the ninth Song.

Because the World might not pretend,
 It knew not of thy coming day,
 Thou didst, oh Christ, before thee sent

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Song 71.

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A Gier to prepare thy way :
Thy Kingdome was the Blisse he brought ;
Repentance was the Way he taught.

2
And, that his *Voice* might not alone
Informe vs what we should belieue ,
His *Life* declar'd what must be done ,
If Thee we purpose to receive :
His *Life* our patterne therefore make
That we the course he tooke may take .

3
Let vs not gad to *Pleasures* Court ,
With fruitlesse Toies to feed the minde ;
Nor to that *Wildernes* resort ,
Where *Reedes* are shaken with the wind :
But tread the Path he trod before ,
That both a *Prophet* was , and more .

4
Clad in repentant *Cloth of Haire* ,
Let vs , oh *Christ* , (to seeke out Thee)
To those forsaken *Walkes* repaire ,
Which of so few frequented be ;
And true *Repentance* so intend ,
That we our courses may amend .

5
Let vs hereafter feed vpon
The *Hony* of thy *Word* Divine ;
Let vs the Worlds entisements shun ,
Her *Drugs* , and her bewitching *Wine* ;
And on our loynes (so loose that are)
The *Lether-bels* of *Temp'rance* weare .

M .

Thus

Thus from thy frier let vs learne,
For thee, sweet Iesu, to prepare,
And others of their sinnes to warne,
How-euer for the same we fare :

So thou to vs, and we to Thee.

Shall when thou commest welcome be.

Saint Peters Day.

WE obserne this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be therby put in mind to be thankfull for those countaining favours receaved by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committed unto them; That by considering his weaknesses we may all learne not to presume on our owne strength; And that by his Christian example we may be saugd to bewaile our escapes with bitter Tears of true Repentance.

SONG. LXXII.

Sing this as the third Song.

HOW watchfull neede we to become,
And how deuoutly pray,
That thee, oh LORD, we fall not from,
Vpon our Tryall Day?
For, if thy great Apostle said,
He would not thee deacie,
Whom he that very night denayd,
On what shall we relye?

For of our selues we cannot leaue
One pleasure for thy sake;

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No, not one vertuous thought conceiuſ,
 Till vs thou able make :
 Nay, we not onely thee denie,
 When persecutions be ;
 But, or forget, or from Thee flie,
 When peace attends on Thee.

3

Oh ! let those Praiers vs auaille ,
 Thou didſt for Peter daigne,
 That when our Foe ſhall vs affaile ,
 His labour may be vaine ;
 Yes, cast on vs those powerfull Eies ,
 That mou'd him to lament ,
 We may be mone with bitter cries
 Our follies, and repente.

4

And grant, that ſuch as Him ſucceede ;
 For *Paffors* of thy Fold ,
 Thy *Sheepe* & *Lambes* may guide & feed ,
 As thou appointeſt they ſhould ;
 By his example ſpeaking what
 They ought in truth to ſay ,
 And in their liues confirming that
 They teach them to obey .

Saint James his Day.

This Day we praife God for his bleſſed Apoſtle Saint James, the ſon of Zebedeaus, who was one of thofe two that deſired of Christ they might ſit at his riight-Hand, and at his left, in his Kingdome, as the Gofpel for the Day declareſt . And by occaſion of that ignorant Petition (procceſſing from their

their Carnall weaknesse; Christ caught both them, and the rest of the Apo-
stler, and all other Christians also, what Greatnesse best becommeth his Fol-
lowers; and that we are to tast the Cup of his Passion, before we can be gi-
venised with him: So this holy Apostle did; For he was slaine by Herod, as
is declared in the Epistle appointed for the Day.

SONG. LXXIII.

Sing this as the 44 Song.

HE that his Father had forsooke,
And followed Christ at his commands,
By humane frailtie ouertooke,
For place and vaine preferment stands.

Till by his Master he was taught,
Of what he rather should haue care;
How vndiscreetly he had sought,
And what his Seruants honours are.

2

Whereby we finde how much adoe,
The best men haue this world to leave;
How, when they *wealth & Friends* forgoe,
Ambitions aimes to them will cleave:

And sure this *Angel-sin* aspires,
In such men chiefly to reside,
That haue exilde those bruite desires,
Which in the vulgar sort abide.

3

To thee, oh GOD, we therfore pray,
Thy humble minde in vs may dwell;
And charme that *Fond of Pride* away,
Which would thy Graces quite expell:

But of all other, those men keepe,
From this Delusion of the *Foe*,

Who

Who are the Shepheards of thy Sheepe,
And should each good example shew.

4

For, such as still pursuing be
That greatness, Which the world respects,
Their seruile basenesse neither see,
Nor feele thy *Spirits* rare effects :

And doubtlesse, they, who most of all
Descend to serue both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seates* of greatest glorie shine,

Saint Bartholomew.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistle appointed for the Day) we mighte take occasion to praise our Redemeer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusione of the Churches Aduersaries.

SONG. LXXIV.

Sing this as the ninth Song.

Exceeding gracious Fauours, L O R D,
To thy *Apostles* hast thou showne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :

The blinde could see, the Dumbe could talke,
The Deafe did heare, the Lame did walke.

2

They all Diseases tooke awaie,
The Dead to life they did restore ;

Foule

Foule Spirits dispossesst they,
And Preach'd the Gospel to the poore :

The Church grew strong, thy Faith grew plaine,
Their Foes grew mad, and mad in vaine.

3

Oh ! let their workes for ever be
An honour to thy glorious Name ;
And by thy powre vouchsafe that wee,
(Whom sin makes deaf, blinde, dumbe, and lame)
May heare thy Word, and see thy Light,
And speake thy Truth, and walke aright.

4

Each deadly sicknesse of the Soule,
Let thy Apostles Doctrines cure :
Let them expell those Spirits foule,
Which makes vs loathsome and impure,
That we the life of Faith may gaine,
Who long time dead in sinne haue laine.

Saint Mathew.

Saint Mathew, otherwise called Levi, was a Publican, that is, a Custom-gatherer : From which course of life being hateful in those Countries, he was called to the Apostleship, and became also one of the four Euangelists. In his religious memorie therefore, and to honour God, for the favour vouchsafed (both to him and us) by his Ministry, this Day is observed by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44. Song.

WH Y should vncristian censures passe
On men, or that which they professe ?

A

A Publican S. Mathew was,
Yet GOD'S beloved ne're-the-leſſe,
And was elected one of Christ's
Apoſtles, and Euangelifts.

2

For, GOD doth not a whit respect,
Poffeſſion, Person, or Degree ;
But maketh choice of his Elect,
From euerie ſort of men that be,
That none might of his loue deſpare,
But all men unto him repaire.

3

For theſe, oh let vs therefore pray,
Who ſee me vncalled to remaine ;
Not ſhunning them as caſt away,
GOD'S fauour neuer to obtaine :
For ſome a while neglected are,
To ſtirre in vs more louing care.

4

And for our ſelues, let vs deſire,
That we our Avarice may ſhun,
When GOD our ſervice ſhall require,
As this Euangelift hath done,
And ſpend the remnant of our daies,
In ſetting forth our Makers praise.

Saint Michael, and all Angels.

This Day we gloriſſe God for the vittorie Saint Michael, and his Angels
obtained over the Dragon, and his Angels : Whereby the Church is freed
from being preuailed againſt by the ſurious attempts, or malicious acuſations
of the Devil. This Commemoratiōn is appointed alſo, to ſend vs ſhanker-
ful

fully to acknowledge Gods mercie towards vs, in the daily ministray of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of evill Spirits, watching evry moment for an advantage to distroy them: Whiche, if we oftene confederate, and how there be Armies of Angels, and Devils, night and day fighting for vs, and round about vs, we would become more carefull how we griesed those good Spirits, (who attend vs for our safetie) to the reioyning of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch-angel) some understand Iesus Christ: For he is indeede the principall Messenger, or Angel of our Salvacion, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) deth moft properly appertaine, seeing he only is the perfekt Image of his Father.

SONG LXXVI.

Sing this as the 44. Song.

TO praise, oh GOD, and honour thee,
For all thy Triumphs won,
Assembled here this Day are we,
And to declare thy Fauours done :

Thou took'st that great Arch-Angels part,
With whom in Heau'n the Dragon fought,
And that good Armies Friend thou wert,
That cast Him, and his Angels out :

3

VVhereby we now in safety are,
Our dangers all secured from ;
For to encrease thy Glorie here,
Thy Kingdome with great powre is come :

And we neede stand in dread no more,
Of that enraged Fiends despight,
Who in thy presence heretofore
Accused vs both day and night.

3
In honour of thy blessed Name,
This Hymne of thanks we therefore sing ;
And to thine euerlasting fame,
Through Heau'n thine endlesse praise shall ring :

4
We praise thee for thy proper might,
And, LORD, for all those Angels too,
Which in thy Battell came to fight,
Or haue beene sent thy will to doe.

4
For, manis of that glorious Troupe
To bring vs Messages from Thee,
From Heau'n vouchsafed haue to stoope,
And clad in humane shape to bee ;

Yea, wee believe they watch and ward,
About our persons euermore,
From euill Spirits vs to guard ;
And wee returne thee praise therefore.

Saint Luke.

This Day we memorize the benefit the Church received by the blessed Evangelist Saint Luke, a Physician both for Soule and body, and the first Ecclesiastical Historiographer: For he was Author, not only of that Gospell which beareth his Name ; but also of that Booke called the Acts of the Apostles, and an Eye-witnesse of most parts of that whiche he hath written, remaining a constant Companion of Saint Paul in his Tribulations. Wherefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed us by his meane.

SONG. LXXVII.

Sing this as the 44. Song.

If those Physicians honour'd be,
That doe the bodies health procure ;

Then

Then worthy double praise is He,
VVho can both Soule and Bodie cure.

In life time both waies *Luke* excel'd,
And those *Recipess* hath also left,
Which many Soule-sick'e Patients heal'd,
Sinee from the world he was bereft.

2

And to his honour this beside,
A blessed Witnesse hath declar'd.
That constant he did still abide,
When others from the truth were scar'd :

For which, the glorie, LORD, be thine;
For of thy Grace those guifts had he,
And thou his Actions did'st encline,
Our profit, and his good to be.

3

By his example therefore, LORD,
Vphold vs, that we fall not from
The true profession of thy *Word*,
Nor by this world be overcome 5

And let his wholesome Doctrine heale
That leprosous sicknesse of the Soule,
VVwhich more & more would on her steale,
And make her languish and grow foule.

Simon and Iude, Apostles.

THIS Day is dedicate to the praise of God, and the pious memorie of the two blessed Apostles of Iesus Christ, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this solemnitie we are among other things, principally ynt in mind of that loue which Christ commandeth to

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is continued among us, and of that breed we ought to have: with our abiding
in this place of Grace, wherewsoe God hath called vs, as appeareth in the
Epistle and Gospel appointed for the Day.

SONG. LXXVIII.

Sing this as the third Song.

¹
N O outward marke we haue to know,
VVho thine, oh Christ, may be,
Vntill a Christian loue doth show,
VWho appertaines to Thee:
For, Knowledge may be reach'd vnto
And formall Justice gain'd;
But till each other loue we doe,
Both Faith and Workes are faign'd.

²
Loue is the sum of those commands,
VVhich thou with thine doft leaue;
And for a marke on them it stands,
VWhich neuer can deceaue:
For, when our Knowledge Folly turnes,
VWhen Sbowes no shrow retaine,
And Zeale it selfe to nothing burnes;
Then Loue shall still remaine.

³
By this were thy Apostles knit,
And ioyned so in one,
Their True-loue knot could neuer yet
Be broken nor vndone.
Oh let vs, LORD, received be,
Into that Sacred Knot,

And

And One become with Them and Thee,
That sin vndoe vs not,

4
Yea, lest when we thy Grace possesse,
VVee fall againe away,
Or turne it into wantonnesse,
Assit thou vs, we pray.
And that we may the better finde,
VVhat heede there should be learn'd,
Let vs the fall of Angels minde,
As blessed Iude hath warn'd.

All Saints Day.

This Day the Church hath appointed, ~~but to the praise of God & our con-~~
~~fort we should commemmorate that excellent Mysterie of the Communion~~
~~of Saints; (which is one of the twelve Articles of Christian belief.) And~~
~~tha: (considering how admirably the Divine wisdome hath knyt all his Elect~~
~~into one Body; for their more perfell enioyng, both of his loue, and the loue~~
~~of one another,) wee might here receaue a tast of the pleasure wee shall haue in~~
~~the full fruition of that felicitie, and be storred up also to such mutuall loue~~
~~and unitie as ought to bee betwix: vs in this life. This is the last Saints Day~~
~~in the Ecclesiastike Circuite of the year, generally obseruable by the an-~~
~~cient ordinaunce of the Church. And it seemeth to haue a Mysterie in it;~~
~~knowing, that when the Circle of time is come about, wee shall in one ever-~~
~~solving Holy-day honour that blessed Communion, and Mysticall Bodie,~~
~~which shall bee made perfell, when all those (whom wee haue memorized~~
~~apart) are unites into one; that is, when the Father, the Sonne, the Holy~~
~~Ghost; the Angells, and all the holy Elect of God shall bee incorporated to-~~
~~gether into a zealous, unpeakable, and inseparablie union in the kingdome of~~
~~heauen. Which the Almighty hasten. Amen.~~

SONG. LXXIX.

Sing this as the ninth Song.

NO blisse can so contenting prooue,
As vniuersall Loue to gaine,

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Could we, with full requiting *Loue*,
All mens affections entartaine :
But such a *Loue* the heart of man,
Nor well containe, nor merit can.

2

For, though to all wee might be deare,
(Which cannot in this life befall)
Wee discontented should appeare,
Because wee had not hearts for all :
That we might all men loue, as we
Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,
As loue for louing to obtaine ;
Yea, *Loue* vnfain'd is likewise such,
It cannot part it selfe in twaine :
The *Riualls* friendship loone is gone,
And *Loue* diuided loueth none.

4

Which causeth, that with *Passions* pain'd
So manie men on earth we see ;
And had not GOD a meane's ordain'd,
This discontent in heauen would be :
For, all the *Saints* would iealous prove
Of GOD'S, and of each others *Loue*.

5

But, he whose wisdome hath contriu'd
His *Glorie* with their full *Contents*,
Hath from himselfe to them deriu'd,
This fauour (which that strife preuentis)
One Body all his *Saints* he makes,
And for his *Spouse* this *One* he takes.

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6

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe :
 None icalous, but all striuing how
 Most *Loue* to others to allow.

7

For, as the *Soule* is *All in All*,
 And *All* through euery member too ;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so ;
 Uniting them to *GOD* as neare,
 As to each other they are Deare :

8

Yea, what they want to entertaine
 Such overflowing *Loue*, as his,
 He will supply, and likewise daigne
 What for his full Delight they misse,
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

9

The *Seed* of this content was sowne,
 When *GOD* the spacious world did frame,
 And euer since the same hath growne
 To be an honour to his *Name* ;
 And when his *Saints* are sealed all,
 This *Mystery* vnseale he shall

10

Meane while, (as we in *Landscape* view,
 Fields, Riuers, Cities, Woods, & Seas ;
 And (though but little they can shew)

Doe

Song 29.

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Doe therewithall our fancies please ;
 Let *Contemplation* mappi contrive ;
 To shew vs where we shall arrive.

13

And though our hearts too shallow be,
 That blest *Communion* to conceiue,
 Of which we shall in Heau'n be free ;
 Let vs on earth together cleaue.
 For, those who keepe in *union* here,
 Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;
 With eu'ry *Saint* since time begun,
 (whose sight and loue we haue desir'd)
 Shall be with vs conioyn'd in *One* ;
 And *We* and *They*, and *They* and *We*,
 To GOD himselfe espoused be.

13

Oh happy Wedding where the *Guests*,
 The *Bride* and *Bridegroome* shall be *One* !
 Where *Songs*, *Embraces*, *Triuophs*, *Feasts*,
 And *Joyes of Lone* are never done !
 But, thrice accurst are those that misse
 Their *Garments* when this *Wedding* is.

14

Sweet *Jesus*, seal'd and clad therefore,
 For that great meeting, let vs be ;
 Where *People*, *Tongues*, & *Kinred*s more
 Then can be told attend on Thee)
 To make those shous of loue & Praise,
 Which to thine honour they shall raise.

N 2

Rogation

Rogation Week.

This is called Rogation Week, being so termed by Antiquity a Rogando, from the publike Supplications. For, then the Letanies which is full of humble Petitions and entreaties, was with solemn Procesion usually repeated; because there be about that Season, most occasions of publike Prayer, in regard Princes goe then forth to battaille; the Fruites and hope of plentie are in their blosome; the Ayre is most (subject to contagious Infection); and there is most labouring and travailing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee daretly much decayed, and in some Countries abuſed from the right end, and mingled with ſuperſticious Ceremonies) is in many places orderly retained, according as the Church of England approoueth it: And we yearly make use alio of thofe Procesions, to keepe knowledge of the true bounds of our generall Parishes, for auyoiding of firfe. And thofe Perambulations were yearly appointed likewiſe, that, viewing Gods yearly blessing upon the Graſſe, the Corne, and other fruit of the Earth, wee might bee the more promoted to praise him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatſoever in thy Name
We prai'd for, as we ought to pray,
Thou wou'dſt vouchſafe to grant the ſame.
Oh, therefore we beſeech Thee now,
To theſe our praiers which we make,
Thy gracious care in fauour bowe,
And grant them for thy mercies fake.

2

Let not the ſeasons of this Yeare,
(As they their courses doe obſerue)
Engender thofe Contagious here,
Which our transgrefſions doe deferue:
Let not the Summer Wormes impaire

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Those bloomings of the Earth, we see ;
 Nor *Blastings*, or distemper'd *Ayre*
 Destroy those Fruites that hopefull be.

3

Domestick brawles expell thou farre,
 And be thou pleas'd our *Coast* to guard,
 The dreadfull sounds of in-brought *War*,
 Within our *Confines* be not heard :

Continue also here thy *Ward*,
 And make vs thankefull (we Thee pray)
The Pestilence, Dearth, and the Sword
 Haue beene so long with-held away.

4

And, as we heedfully obserue
 The certaine limits of our *Grounds*,
 And outward quiet to preserue,
 About them walke our *yeerly Rounds* :

So, let vs also haue a care,
 Our Soules possessions, LORD, to know,
 That no encroachments on vs there,
 Be gained by our subtil *Fee*.

5

What pleasant *Groues*, what goodly *Fields*!
 How fruitfull *Hills* and *Dales* haue we !
 How sweet an *Ayre* our Climate yeelds !
 How stor'd with *Flockes*, & *Heards* are we !
 How *Milke* and *Honey* doth or'eflow !
 How cleare & wholesome are our *Springs* !
 How safe from rauinous *Beasts* we goe !
 And, oh how free from *Poysonous* things !

6

For these, & for our *Grasse*, our *Corne* ;

For all that springs from *Blade or Bough* ;
 For all those blessings that adorne
 Or *Wood or Field* this Kingdome through :

For all of these, thy praise we sing ,
 And humbly (LORD) entreat thee too ,
 That Fruit to thee we forth may bring ,
 As unto Vs thy Creatures doe :

7

So, in the sweete refreshing shade ,
 Of thy *Protection* sitting downe ,
 Those gracious Fauours wee have had ,
 Relate we will to thy renowne ;

Yea, other men , when we are gone ,
 Shall for thy Mercies honour Thee .
 And famous make what thou haft done ,
 To such as after them shall be .

Saint Georges Day.

THIS may be called the Court Holy Day , for with us it is observed by command , in the Court-royall of the Majestie of Great Britaine only , or in the Families of those Knights of the Order , who are constraine to be absent from the Solemnitie there held ; which is usually on the Day sufficiently dedicated to George the Martyr . Nevertheless , we beteene not that it was he whom they aiently chose to be the Patron of the forenamed Order : For , the Relation of him who delivered the Lady from the Dragon , is only a Christian Allegorie invented to set forth the better the Churche deliverance . Iesus Christ is the true Saint George and our English tutelarie Saint ; Even he that comyn charmed vpon the White Horse , Reu.19. 11. The Dragon he overthrew is the Beast , mentioned in the same Chapter , and called (a little before) the Dragon with seauen heads and ten horns : The Lady he delivers is that woman whom the Dragon persecutor , Reu.12 . And to the honour of him , I conserue the most honourable Order of Saint George to be continued , and this Day consecrated . Nor is there any iurisdiction in imposing this Name on our Redemer ; For , George signifieth a Husbandman

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Husbandman which is a Name or attribute that evn Christ applied to his Father, Joh. x 5. 2. My Father (saith he) o. I saye you ist, is the George, or the Husbandman. And indeed, verie properly day this Nation call GOD their George, or Husbandman: For we hath (as it were) mated this Illand with the sea, walled it with natural Bulwarkes, brult Towers in it, planted his Truth here, weeded, drifed, and replenished it like a Garden: And, in a word, evry way done the part of a good Husbandman thereto. Howsoever therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnynge of many Noble inventions were), yet I conceiue: that Institution to haue beene ordained to weightie and Christian purposes: Even to oblige the Peeres of this Kingdome by the new and first banis of an honourable Order, to imitate their Patrons care vpon his Vineyard; to remeber them, that they are the Hand-Royall, in whom the Guard thereof is committed; to stir up in them vertuous emulationes; and to shew them, how to make use of their temporall Dignities to the glorie of God. For, beside many other reverend Officers, there belongeth a Prelate also to their Solemnitie. And me thinke, we shoulde not imagine, that the Founder of it (being a Christian Prince, assisted by a wise and Religious Counsell) would haue so propounded the most excellent Dignitie of the Church, as to make it waite on ceremonie ordained for ostentation, or some other vaine ends. More shortly they deale wch apprechend the contrarie, and are not in danger of this seuerance; Euill to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Ascribe we, LORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it selfe, nor East, nor West,
Doth honour gbe or flowe;
But as to Thee it seemeth best,
Preferments to bestow.

Thou art, oh Christ, that Valiant Knight,

Whose

'Whose Order we profess,
And that Saint George, who oft doth fight
For England in distresse :
The Dragon thou o'rethrew'st is He,
That would thy Church deuoure ;
And that faire Lady (LORD) is she,
Thou sauest from his power.

3

Thou like a Husbandman prepar'd
Our Fields, yea, sowne them hast ;
And, Knight-like, with a warlike Guard,
From spoile enclos'd them fast.
Oh daigne, that those who in a Band
More strict then heretofore,
Are for this Vineyard bound to stand,
May watch it now the more.

4

Yea grant, since they elected are,
New orders to put on,
And sacred Hirogliphickes weare
Of thy great Conquest won ;
That those (when they forget) may tell,
Why such of them are worne,
And inwardly informe as well
As outwardly adorne :

5

That so their Christian Knighthood may
No Pagan-Order seeme ;
Nor they, their Meetings passe away,
As things of vaine esteeme ;
And, that we may our triumphs all,
To thy renowne apply,

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Who art that Saint on whom we call,
When we Saint Saint George do cry.

For publike Deliverances.

GOD hath vouchsafed unto his Kingdome many publike deliverances ; which ought never to be forgotten ; but rather should be celebrated by *vers* as the dates Purim by the Israelites, Heft. 9.26. Especially that of the First of November ; For the celebration whereof there is a Statute enacted : And it is hoped we shall never neglect, or be ashamed to praise God for that Deliverie, according to promisyon made to that purpose. For that, and the like occasions therfore, this Hymne is composed.

SONG. LXXXII.

Sing this as the ninth Song.

With Isr'el we may truly say,
If on our side GOD had not been,
Our *foes* had made of vs their pray,
And we this *Light* had never scene :
The *Pit* was digg'd, the snare was laid,
And we with ease had beeene betrai'd.

2.

But, they that hate vs vndertooke
A *Plot* they could not bring to passe ;
For, he that all doth ouerooke,
Preuented what intended was :

We found the *Pit*, and scap't the *Gin*,
And saw their *Makers* caught therein.

3.

The meanes of helpe was not our owne ;
But from the LORD alone it came ;

(A)

(A fauour vndeserued showne)

And sherefore let vs praise his Name :

Oh, praise his Name, for it was He,
That broke the Net, and set vs free.

4

Vnto his honour let vs sing,
And Stories of his Mercy tell;
With praises let our Temples ring,
And on our Lips thanksgiving dwell:
Yea, let vs not his loue forget,
While Sunne, or Moone doth rise, or set.

5

Let vs redeeme againe the Times,
Let vs begin to liue anew,
And not reviue those hainous Crimes,
That dangers past so neare vs drew;
Lest he that did his hand reuoke,
Returne it with a double stroke.

6

A true Repentance takes delight
To minde GOD'S fauours heretofore:
So, when his Mercies men recite,
It makes a true Repentance more;
And where thos: vertues doe encrease,
They are the certaine signes of Peace.

7

But where encreasing Sinnes we see,
And to such dulnesse men are growne,
That slighted those Protections be,
Which GOD in former time hath shoun,
It shall betoken to that Land
Some Desolation neare at hand.

Cw

Our hearts, oh, neuer harden so,
 Nor let thine Anger so returne ;
 But with desire thy Will to doe,
 For our offences let vs mourne :
 And minde to praise (eu'n teares among)
 Thy Mercies in a ioyfull Song.

For the Communion.

WE have a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalme or Hymne sung, the better to keepe the thoughts of the Communicants from regarding after vaine obiects : This Song therefore (expressing a true thankfullnesse, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacite may be capable thereto) is offered up to their Devotion, who shall please to receive it.

SONG, LXXXIII.

Sing this as the third Song.

THAT Favour, LORD, which of thy Grace
 Wee doe receive to day,
 Is greater then our Merit was,
 And more then praise we may :
 For, of all things that can be told,
 That which least comfort hath
 Is more, then e're deserue we could,
 Except it were thy Wrath.

2
 Yet we, not onely haue obtain'd
 This worlds best gifts of Thee ;
 But thou thy Flesh hast also daign'd,
 Our Food of Life to be :
 For which, since vvee no mendes can make,

(And

(And thou requir'st no more)
The Cup of saving health we take,
 And praise thy *Name* therefore.

3
 Oh, teach vs rightly to receive,
 What thou doſt here beſtow :
 And learne vs truly to conceiue,
 What we are bound to know ;
 That ſuch as cannot wade the deepe
 Of thy unſathom'd Word,
 May by thy Grace, ſafe courses keepe
 Along the ſhallow *Ford*.

4
 This *Mysterie*, we muſt confeſſe,
 Our reach doth far exceed ;
 And ſome of our weake Faiths are leſſe
 Then Graines of *Mustard Seeds* :
 Oh therefore, LORD, encrease it ſo,
 VVe Fruſt may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

5
 With hands we ſee not as with Eies,
 Eyes thinke not as the Heart ;
 But each retaines what doth ſuffize,
 To act his proper part :
 And in the *Body* while it bides,
 The meaneft Member ſhares
 That bliſſe, whichto the best beſtides,
 And as the ſame it fares :

6
 So, if in *Union* unto Thee,

United we remaine,
 The *Faith* of those that stronger be,
 The weaker shall sustaine :
 Our Christian *Loue* shall that supplie,
 Which we in *Knowledge* misse,
 And humble thoughts shall mount vs hie
 Eu'n to Eternall blisse.

7
 Oh pardon all those hainous Crimes,
 Whereof we guiltie are ;
 To serue thee more in future times,
 Our hearts doe thou prepare ;
 And make thou gracious in thy sight,
 Both vs, and this we doe,
 That thou therein maist take delight,
 And we haue loue thereto.

8

No new *Oblation* we devise,
 For sins prefer'd to be ;
 Propitiatorie Sacrifice
 Was made at full by Thee :
 The Sacrifice of *Thankes* is that,
 And all that thou dost craue ;
 And wee our selues are part of what
 VVe sacrificed haue.

9

VVe doe no grosse *Realities*
 Of *Flesh* in this conceiue ;
 Or that their proper qualities,
 The *Bread* or *Wine* doe leave :
 Yet in this holy *Eucharist*,
 VVe (by a meanes Diuide)

Knew

Know we are fed with thee, oh Christ,
Receiving Bread and Wine.

10

And though the outward Elements,
For signes acknowledg'd be,
We cannot say thy *Sacraments*,
Things onely signall be :
Because, who e're thereof partakes,
In those this powre it hath ;
It either them thy Members makes,
Or Slaves of Sinne and Death.

11

Ne vnto those doe we incline,
(But from them are estrang'd)
Who yeild the forme of Bread and Wine,
Yet thinke the Substance chang'd :
For we beleue each Element
Is what it seemes indeed,
Although that in thy *Sacrament*,
There with on Thee we feede.

12

Thy *Reall Presence* we auow,
And know it so Diuine
That carnall Reason knowes not how
That *Presence* o define :
For, when thy Fleſh w^e feede on thus,
(Though strange it do appeare)
Both *We* in *Thee*, and *Thou* in *Us*,
Eu'n at one instant are.

13

No maruaile many troubl'd were,
This Secret to vnfold ;

FCF,

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For, *Mysteries* *Faiths* *Objects* are,
Not things at pleasure told.
And he that would by *Reason* sound,
What *Faiths* deepe reach conceiuers,
May both himselfe and them confound,
To whom his rules he leaues.

14

Let vs therefore our *Faith* erect,
On what thy *Word* doth say,
And hold their knowledge in suspect,
That new foundations lay:
For, such full many a grieuous *Ren*g
Within thy *Churc*h haue left;
And by thy peacefull *Sacrament*,
The *VWorld* of *Peace* bereft.

15

Yes, what thy pledge and seale of *Love*
Was first ordain'd to be,
Doth great and hatefull *Quarrels* moue,
VWhere wrangling *Spirits* be:
And many men haue lost their blood,
(VWho did thy *Name* professe)
Because they hardly understood,
VWhat others would expresse.

16

Oh, let vs not hereafter so,
About meere *Words* contend,
The while our craftie common *Foe*,
Procures on vs his end.
But if in *Essence* we agree,
Let all with *Love* assay,
helpe vnto the *VWeake* to be,

And

And for each other pray.

17

Loue, is that blessed Cymment, LORD,
VWhich must vs re-vnite ;
In bitter speeches, fire, and sword,
It never tooke delight :
The VVespions those of *Malice* are,
And they themselues beguile :
VWho dremea that such ordained were
Thy *Church* to reconcile.

18

Loue brought vs hither, and that *Loue*
perswades vs to implore,
That thou all Christian hearts wouldest move,
To steeke it more and more ;
And that *Selfe-will* no more bewitch
Our minds with foule debate ;
Nor fill vs with that malice, which
Disturbes a quiet state :

19

But this especially we craue ,
That perfect Peace may be
Mong those that disagreed haue,
In shew of Loueto Thee ;
That they with *vs*, and we with *Them*,
May Christian Peace retaine,
And both in New *Jerusalem*.
VWith Thee for euer raigne.

20

No longer let *Ambitious Ends*,
Blinde *Zeale*, or cankered *Spights*,
Those *Churches* keepe from being *Friends*,

VVhom

Whom *Love* should fast vnite :
 But let thy glory shine among
 Those *Candlestickes*, we pray,
 Wee may behold what hash so long
 Exil'd thy *Peace* away :

21

That those, who (heeding not thy *Word*)
 Expect an Earthly *Powre*,
 And vainly thinke some *Temp'rall Sword*
 Shall *Antichrist* deuote ;
 That those may know, thy *Weapons* are
 No such, as they doe faigne,
 And hat it is no *Carnall warte*,
 Which we must entertaine.

22

Confessors, *Martyres*, *Preachers* strike
 The *Blowes* that gaine this *Field* :
Thankes, *Prayre*, *Instructions*, and the like,
 Those *Weapons* are they weild :
Long suffring, *Patience*, *Prudent-care*,
 Must be the *Court-of-Guard* ;
 And *Faith* and *Innocencie*, are
 Instead of *Wals* prepar'd.

23

For these (no question) may as well
 Great *Babel* ouerthrow,
 As *Ierichoes* large Bulwarkes fell,
 When men did *Rams hornes* blow :
 Which could we credit, we should cease
 All bloody Plots to lay,
 And to suppose, *Gods* holy *Peace*
 Should come the *Devils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,
 Which fed vs hath to Day,
 Our hearts to thy True-loue incline,
 And drue ill thoughts away :
 Let vs remember what thou hast
 For our meere loue endur'd ;
 Eu'n, when of vs despis'd thou wast,
 And we thy death procur'd :

25

And with each other, for thy sake,
 So truly let vs beare ;
 Our patience may vs dearer make,
 When reconcil'd we are :
 So, when our courses finish'd be,
 VVe shall ascend aboue
 Sunne, Moone, and Stars, to liue with Thee,
 that art the God of Loue.

Ember-weekes.

THE Ember weekes are fourt Fastes, anciency solemnized at the fourt principall seasons of the yeere, and by an Institution appointed to be observed for divers good purposes. First, to humble ouer-selues by fasting, & prayer, that God might, upon our humiliation, be moued to grant vs the blessings belonging to those Seasons. Secondly, that it might please God to strengthen our Consciencies, against the distempers occurrent by the several humours predominant at those Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of every Season to Gods glorie. And lastly, that there might be a publike Fasting and Prayers made for that (according to the Apostles use) who by the laying on of hands were to be confirmed in the Ministry of the Gospel. For, the Sunday next after these fasts is the time ordinarily appoynted for the Ordination of such as are called to those offices.

SONG.



SONG. LXXXIV.

Sing this as the 9. Song.

T_Hou dost from eu'ry Season, LORD,
 To profit vs, aduantage take,
 And at the ir fitteft Times afford
 Thy Blessings for thy Mercie sake :
 At Winter, Summer, Fall, or Spring,
 We furnish'd are of eu'ry thing.

2

A part therefore from each of theſe,
 With one conſent reſeru'd haue we,
 In *Prayer* and *Faſting* to appeaſe
 That wrath our ſins haue moou'd in thee,
 And that thou maift not for our crimes,
 Destroy the blessings of the *Timeſer*.

3

Oh grant, that our *Deuotions* may
 With true ſincereneſſe be perform'd,
 And that our liues, not for a day,
 But may for euer be reform'd :
 Left we remaine as fast in ſinne,
 As if we ne're had *Faſting* bin.

4

Our *Conſtitutions* temper ſo,
 Those *Humours* which this Season raigne,
 May not haue powre to ouerthrow
 That health, which yet we doe retaine :
 Else through that weakeneſſe which it brings,
 LORD, make vs ſtrong in better things.

O 2

And

5

And since thy holy Church appoints
These Times, thy Workmen forth to send,
And those for Pastors now annonts,
VWho on thy Fold are to attend :

Blessè thou, where they (who should ordaine)
With Prayre and Fasting hands haue laine,

6

Oh, blesse them, euer blessed LORD,
Whom for thy worke the Church doth chuse,
Instruct them by thy Sacred Word,
And with thy Spirit them infuse,

That liue, and teach aright they may,
And we their teaching well obey.

*These that follow are Thanksgivings for
publike Benefits.*

For seasonable Weather.

IT is our dutie to give God thankes, and prai' him, both publickely, and pri-
uateley for all his Mercies ; especially, for such as tend to the generall good.
And therefore the Church hath in her Liturgie ordained set forms of Thanks-
giving for such ends : In imitation whereof, these following Hymnes are compo-
sed, that we might the sooner, and with more delight exercise this dutie, which
is most properly done in Song : And thereby also the formes of Thanksgiving
are much the more easily learned of the common people, to be sung of them
amid their labours. This, that next followeth, is a Thanksgiving for seasonable
weather ; by meanes whereof we enjoying the blessings of the Earth, ought at
all times to praise God for the same.

SONG. For wh

SONG. LXXXV.

Sing this as the third Song.

LORD, should the Sun, the *Cloudes*, the *Winde*,
 The *Aye* and *Seasons* be
 To vs so foward, and *vnkinde*,
 As we are false to Thee ;
 All *Fruit* would quite away be *burn'd*,
 Or lye in *Water* *drown'd*,
 Or *blasted* be, or *outern'd*,
 Or chilled on the *ground*.

2

But, from our duty though we *swarue*,
 Thou still dost *mercy* *show*,
 And *daigne* thy *Creatures* to *preserue*,
 That men might *thankfull* *grow* ;
 Yea, though from day to day we *finne*,
 And thy *displeasure* *gaine*,
 No sooner we to *cry* *begin*,
 But *pittie* we *obtaine*.

3

The *Weather* now thou *changed* *haft*,
 That put vs *late* to *feare*,
 And when our *hopes* were *almost* *past*,
 Then *comfort* did *appeare*.
 The *heau'n* the *earths* *complaints* *hath* *heard*,
 They *reconciled* be ;
 And thou such *weather* *haft* *prepar'd*,
 As wee *desir'd* of Thee.

4

For which with *lifted* *hands* and *eies*,
 O 3

Te

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thankes to day ;
 Because, such Offrings we should not
 To render Thee be slow ;
 Nor let that mercy be forgot
 VVhich thou art pleas'd to show.

For Plentie.

P'entie is the cure of Fauise, and a blessing whiche, above all other, we la-
 bour and traueyl for ; yet, when we haue obtained the same, it makes us
 many times so wanton infleid of being thankfull, that we forget not onely
 Gods Mercie in that, but abuse all his other benefites. To put us therfore in
 mind of our dutie, and to expresse better a continuall thankfulness to the
 Almighty, this Hyunne is composed.

SONG LXXXVI.

Sing this as the third Song.

HOW oft, and by how many crimes,
 Thee iealous haue we made ?
 And, blessed GOD, how many times
 Haue we forgiuenesse had ?
 If we with teates to bed at night
 For our transgressions goe,
 To vs thou dost, by morning light,
 Some comfort daigne to show.

2

This pleasant Land, which for our sin
 VVas lately barren made,
 Her fruitfulness doth new begin,

And

And we are therefore glad :
 We for those Creatures thankfull be,
 Which thou bestowest, LORD,
 And for that *Plente* honour Thee,
 Which thou dost now afford.

3
 Oh, let vs therewith in excelle
 Not wallow like to Swine ;
 Nor into gracie sse wantonnesse
 Conuert this Grace of thine ;
 But so reviue our feebled powres,
 And so refresh the poore,
 That thou maist crowne this *Land of ours*,
 With plenties euermore.

For Peace.

Peace is the Nurse of Plentie, and the meane of so manie other blessegnes, both publike and priuate, that God can never be sufficiently praized for it, yett if eft of glorifying him, men most commonly abuse it to the dishonour of God, and their raine. This Hymne therefore is compaied, that it may gaine occasion to vs more often to meditate Gods mercie, and to glorie his Name, who above all other Nations hauestasted the sweetnesse of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cause vs, LORD, to thinke vpon
 Those blessings we posseſſe,
 That what is for our safety done,
 We truly may confesse :
 For vve, vvhose Fields, in time forepast,

And

Most

Most bloodie VVar did staine,
(Whil'st Fire & Sword doth others yvaſt)
In ſafety now remaine.

2

No armed Troupes the Ploughman feares :
No ſhot our Walſ o'returne ;
No Temple shakes about our Eares ;
No Village here doth burne ;
No Father heares his pretty Child
In vaine for ſuccour cry ;
Nor Husband ſees hiſ Wife defil'd,
Whilſt he halfe dead doth lyce.

3

Deare GOD, vouchſafe to pittie thofe,
In this diſtreſſe that he,
They, to protec't em from their Foes,
May haue a Friend of Thee :
For by thy Friendſhip we obtaine
These gladſome peacefull daies,
And ſomevwhat to returne againe
We thus doe ſing thy praise.

4

WVe praise thee for that inward Peaces,
And for that outward Reſt,
Wherewth unto our loy's encrease,
This Kingdome thou haſt bleſt :
Oh, neuer take thſame away,
But let it ſtill耐nd ;
And grant (oh LORD) it make vs may
More thankfull, not ſecure.

For Victorie.

Our God is the Lord of Hoafts, and the God of Battels: Whensoeuer therefore we haue gotten the upper hand ouer our Enemies, we ought not to glorie in our owne Strenght, Paliarie, or Valour, but to ascribe the Glory of it to him onely, and resarue him publike thankes for making vs victoriouse ouer our Enemies: And this Myrte serueth to help their Devotion who are willing to performe that dutie.

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we praise thy Name
Who by thy great Almighty arme,
Hast kept vs from the spoile and shame
Of those that sought our causless harme.

Thou art our Life, our Triumph-Song,
The Joy and Comfort of our heart;
To Thee all prais & doe belong,
And thou the LORD of Armies art.

2

We must confesse it is thy powre,
That made vs Masters of the Field;
Thou art our Bulwark, and our Towne,
Our Rocks of refuge, and our Shield.

Thou taught it our hands and armes to fight;
With vigor thou didst gird vs round;
Thou mad'st our Foes to take their flight,
And thou didst beat them to the ground.

3

With fury came our armed Foes,

To

For

To blood and slaughter fierel y bent,
And perils round did vs inclose,
By wl atsoeuer way we went;

That had st not thou our *Captaine* beene,
(To lead vs on, and off againe)
VVe on the place had dead bin seene.
Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee,
And pray, that thou for euermore
VVould st our Protector daigne to be,
As at this time, and heretofore;

That thy continuall fauour showne,
May cause vs more to Thee encline,
And make it through the World be knowne
That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

THe Pestilence, and other publike sicknesse are those Arrows of the Almighty wherewith he punishe publike transgressions: This Hymne therefore is to praise him, when he shall unslacke the Bow which was bent against vs; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings; for when we forget to perswaine in praising God for his Mercies past, we usually remine those sins that will rule his Judgements.

SONG. LXXXIX.

Sing this as the ninth Song.

When thou wouldest, LORD, afflict a Land
Or scourge thy People that offend,

To

To put in practice thy Command,
Thy creatures all on Thee attend ;
And thou, to execute thy Word,
Hast Famine, Sicknesse, Fire, and Sword.

2
And here among vs for our sin,
A sore Disease hath lately raign'd,
Whose fury so vnstaide hath bin,
It could by nothing be restrain'd ;
But ouerthrew both weake and strong,
And tooke away both old and young.

3
To Thee our cries we therefore sent,
Thy wanted pittie, LORD, to proue ;
Our wicked waies we did repente,
Thy Visitation to remoue ;
And thou thine Angel didst command,
To stay his wrath-inflicting hand.

4
For which thy loue, in thankefull wise,
Both hearts and hands to thee we raise,
And in the stead of former cries,
Do sing thee now a Song of Praise ;
By whom the fauour yet we haue,
To scape the neuer-filled Graue.

For the K I N G S Day.

THE first Day of KINGs Raignes hath beeene anciently obserued in most
Kingdomes : And with vs that custome is moritely retained ; partly, for
small ends ; and partly, that the people might assemble togesher, to praise
God

God for the benefit the Common-wealth receiueth by the Prince; to pray for his preservation also, and to desire a blessing upon him and his Genera-
mens: To which purpose this Song is composed.

SONG XC.

Sing this as the third Song.

WHEN, LORD, we call to minde those things
That should be sought of Thee,
Remembryng that the hearts of Kings
A thy disposing be;
And how of all those blessings, which
Are outwardly possesse:
To make a *Kingdome* safe and rich,
Good *Princes* are the best.

2

We thus are mou'd to sing thy praise,
For *Him* thou daigned hast,
And humbly beg, tha all our daies
Thy care of vs may last.
Oh, blesse our *King*, and let him raigne,
In peacefull safety long,
The *Faiths* *Defender* to remaine,
And shiel'd the Truth from wrong.

3

With awfull *Lone*, and lowing *Dread*,
Let vs obserue him, LORD,
And as the *Members* with their *Heads*,
In Christian peace accord.
Add fill him with such royall care,
To cherish vs for thi;

As

As if his heart did feele we are
Some living parts of his.

4

Let neither *Partie* Struggle from
That duty shoulde be showne,
Let each to other plagues become,
And both be ouerthrowne :
For, o're a disobedient *Land*,
Thou dost a *Tyrant* set ;
And those that *Tyrant-like* command,
Have still with *Rebels* met.

5

Oh, neuer let so sad a doome
Upon these *Kingdomes* fall ;
And to assure it may not come,
Our sinnes forgiue vs all :
Yea, let the *Parties* innocente
Some damage rather share,
Then, by vchristian discontent,
A double Curse to beare.

6

Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey ;
So, both shall safe together stand,
And doubts shall lie away.

7

When hearts of *Kings* we pry into,
Our owne we doe beguile ;

And

And what we ought our selues to doe,
 We leaue vndone the while :
 Whereas, if each one would attend
 The way he hath to liue ,
 And all the rest to Thee commend,
 Then all should better thriue.

8

Oh, make vs, LORD, disposed thus ,
 And our dread Soueraigne sauie ;
 Bleſſe vs in him, and him in vs ,
 We both may blessings haue ;
 That many yeares for him we may
 This Song deuoutly sing ,
 And marke it for a happy day ,
 When he became our KING.

Here endeth the HYMNES and SONGS
 of the C H Y R C H.



To the R E A D E R.

That such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes as haue beene heretofore in use; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be sung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be sung; Song the 3. 21. 32, 32. 35. 38. 43. 53. 57, 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee sung; Song the 5, 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

To the R E A D E R.

To the tune of the 112. 127. Psalms, and
the Lords Prayer, &c. may be sung; Song the
7.40.41.45.49.50.54.19.62.71.74.75.79.82.
84. 89.

To the tune of the 113 Psalme may be sung;
Song the 9, 10. 17.

To the tune of the 25. Psalme may bee sung;
Song the 20.

To the tune of the 124 Psalme, may be sung;
Song the 47.

F I N I S.

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